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Truth fears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Dr. H. W. Thomas on the Present Status of Religious Thought in the World.

Dr. Thomas is delivering a very interesting series of Sunday evening discourses, in the Centenary M. E. church, in this city. On Sunday, April 18th, he spoke of the present status of religious thought. We make somewhat copious extracts from his sermon as follows:

On last Sabbath, after a general introduction to these discourses, I hastened to indicate in the outset some of the most striking phases of modern skepticism. These were found to consist in the general facts of their convergence about the questions of God, and spirit, and immortality—questions vital and central to all religion. These facts are so remarkable in their character as to point to the general conclusion that our age must in some sense constitute an era in human thought. This fact, in itself, is of such importance as to call for consideration; and this may also better prepare the way to deal with still other questions to which we shall come.

It is difficult, in any brief limits, to fully or justly characterize any age. The difficulty is found in the fact that society, like the seasons of our world, is at no time the same in all places. Hence we can only characterize a period in a general way. We can point out such prominent and prevailing features as serve to distinguish one age of thought from another.

I have referred to the favorite theory, or illustration, of many writers, that the human mind moves in cycles, that "history repeats itself;" also that these are spiral, upward-moving as well as circular.

It will help to make the matter plain by stating that those cycles of history describe or move along a few lines, and relate to a few facts. These lines are intellectual and moral; or we may call them reason and faith. They deal always with a few questions, as self, the universe, and God; and they travel by the way of a greater or less degree of liberty or despotism.

The subject will become plainer still if we reflect upon the nature of these two powers in man. The intellect, the reason of man, is the power that looks at truth; at facts. Its office is to investigate, to prove, to look into the nature and reason of things. The moral nature of man, the spirit, the heart, is more a sentiment, a feeling, a life, a love, and looks to conduct; to what is right. The nature of the heart is to love, to trust; and faith, resting largely upon the nature and wants of the soul, inclines to hallow all that it loves, and to account as sacred and true all in which it trusts, or on which it rests. And with these thoughts these apparently conflicting powers of the nature of man, there could arise a conflict. And we can see also how, in the life of the individual, there may be a passing from one state to the other, the reason ruling at one time and the heart at another. And thus he might be said to describe a circle touching these two extremes, or as a pendulum, swung from one to the other. At one extreme would be the intellectual phase at the other the moral; or we might call one faith, the other reason. And if, in the general movement of humanity, we should find nearly all minds inclining to faith, we might call that a faith period, or, if to reason, the reign of reason.

Those who have given much thought to the subject have sought to trace the movement of the different religions of the world, and their passing or resting in these different phases. This field is too large for us now, but a few examples will lead us up more naturally and understandingly to our own times than could be done by beginning with the present, without noticing the way over which this present has been reached.

The speaker then gave a brief review of different cycles of thought, beginning with those immediately preceding the Christian era, and proceeding said:

We may now be the better prepared to study and to understand the status of our own century in religious thought. And the first thing that we may observe, that ours is the age of reason, as against faith.

By recalling what was said about the nature and the peculiarities of these two faculties of our being, we shall be helped to an understanding of what is meant by reason and faith, and by one being against the other. A faith age is distinguished by its readiness of belief—readiness to believe without reason, or against reason; to believe without the examination of facts and foundations. Such an age is likely to have devotion and enthusiasm, and possibly great excesses, but from its excessive credulity is liable to every form of deception and priestly imposition. It is generally marked by superstition—by beliefs in things wholly unreal. Such were the ages of witchcraft in Europe, and of fabulous beliefs in realms of the cross, or of the Savior's garments. The age of reason is the very opposite of this—an unreadiness to believe, a disposition to question everything, and to believe nothing until it is proved to be true. In such an age the rational faculty is called to the front, is brought to bear upon every question, and the faith faculty is crowded back. Such an age will naturally result in the discarding of many beliefs that readily found acceptance in a time of easy faith; it will go further, and re-examine the founda-

tions of even the most common and sacred beliefs, and from the absence or the neglect of the spiritual powers may not be able to believe even when it does not want to deny. Such an age will be restive under restraints, and impatient and even defiant of the authority of the Bible or the dictum of church or pope. Such is our age. The head has left the heart behind; reason has taken the place of faith, and the useful work of discarding past errors and superstitions (and they were thick—as leaves in the forest) has so set up the habit of denying and discarding that they know not where to stop.

Again, our age is one of materialism as against Spiritualism. The spiritual ages were concerned about the nature of the soul, and about the world to come. They thought more about dying than living—more about the future than the present. Matter often became an indifferent thing. Even the body was an enemy to be punished. How to get ready to die, and not how to live, was uppermost in thought. It is not strange that in such ages the world knew but little about matter; but little about geology, or astronomy, or the human body. Beginning back in the fifteenth century men began to study nature; to study the earth and the stars, and to seek for new continents. The field has proved a much larger one and has yielded far greater results than could have been hoped for by the men of that day. The revelations have been simply marvelous, and the disclosures have followed one upon another with almost bewildering rapidity. Instead of the earth being the centre of the universe, as was then thought; it has been proved to be but a little satellite of the sun; and the sun itself—then thought to be a little ball of light passing around the earth every twenty-four hours—is found to be more than 1,300,000 larger than the earth, and this mighty sun itself but one of millions whose light requires ages to reach the little grain of sand on which we spend our few years. Geology has turned the strong leaves and read the long history of our earth, as revealed in strata and fossil. The way of life has been traced from radiate and mollusk all the way up to man. Chemistry and natural philosophy has gone far in revealing the secrets and laws of matter; and all these studies combined have dissipated the near mystery and superstition that hung about nature, and have resolved it all into a vast and orderly system whose comings and goings and workings may be understood and predicted ages in advance. It is not strange that such an age should be infatuated over the results, and that in the first flush and excitement it should almost forget that there is such a thing as spirit and become so enchanted with the present as to forget the future.

Again, our age is one of positivism. This results from two causes. The first is that, having seen the errors of a too great credulity, it is bent on avoiding the same mistake. The second and deeper reason is found in the nature of its studies, and in the methods employed. In the old days, when mind was the great study, men were busied in formulating its laws; their studies were mainly within their own heads, and from these they projected systems of philosophy. Their method was introspective and deductive. When they began the study of things of the earth and the stars, they reversed the method. Instead of looking within they began to look without; they began to hunt up the facts, and from these to travel to conclusions.

Their method changed to the inductive. And they had to use their senses first, and their reflective powers afterward. Instead of beginnings with laws, as in the study of mind, and then making everything fit the laws, they had to find the laws by first finding the facts. And thus calling sense, perception, and observation into play they not unnaturally came to exalt these; and having to prove everything as they went along, they naturally enough came to carry this method of proving things into every form of study, and to look with distrust upon whatever could not be brought under these rigid conditions. We have to look back to the philosophy of Bacon and Locke, and to travel along with the patient, tolling scientists as they have wrought for years in their fields of truth, to understand why they are so far away from the old ages of easy belief, and why they hesitate so long about believing what no one used to doubt. It will not seem so strange that scientists, busied with the seen, with the material, do not so easily assent to the spiritual; not so strange that they who, in all their work find nature so true to herself and so orderly in all her ways, find difficulty in believing in the supernatural; not strange if they put their own patient lessons of the earth's genesis by the genesis of Moses, and find that the interpretation the church has put upon the inspired record does not agree with the record of the rocks; that they should stand by the oldest writing—a writing that they know has been beyond the reach of any counterfeiters' hand; even the "footprints" of God himself. It is not strange that these men, knowing that all the heavenly bodies have held steadily on their way, not varying for thousands of years, should hesitate before the statement that the earth and the moon stood still to prolong the day for a battle scene. All these things must be considered in a study of the difficulties of faith in our age of reason.

And still again, our age is bordering upon agnosticism and religious negation. I say bordering upon, for this is not so much a

fact as that of reason and materialism, and the positive method which are already present. But these methods, when pressed on their own lines, and pressed to the exclusion of the soul's own methods and world—the methods and world when it meets and communes with the unseen and the divine—tend to religious negation. That is, these positive and material methods, such as are used in the study of matter, can not solve the questions of the soul; can not verify its existence nor verify the existence of God. Their tendency is in the other direction; not so much that they disprove, or even seek to improve the reality of spirit or of God, as in this; that they find so much else, and, not finding the soul or God, they suggest the thought that they are not to be found; and not being found, that possibly they are not. Or, in other words, the material and positive methods make a rule of not believing what is not known, or what can not be proved, and these spiritual virtues—virtues to the spirit—can not be demonstrated, can not be known, with the spirit left out or without its aid. That is, you must use spirit in the study of spirit. But that is just the thing that the material and the positive methods do not want to do. They love reason and demonstration, they believe in matter because they can see it and handle it, but they are distrustful of sentiment, of moral conviction, of love, or hope, or revelation, as foundations of belief. And hence they say "We do not know." The position of this form of thought on religious matters is agnostic; it is not knowing, and hence neither of a positive belief nor yet a positive denial. There may be a God; but we don't know it; there may be a soul; and a future life, but we don't know it. And being an age of reason and not of faith, an age of believing only what is certainly known or demonstrable, the effect is about the same as that of a positive unbelief. It is a dropping away, a want of interest, a negation of power. And this, if I mistake not, is about the position of these schools of thought. They do not care to fight for or against religion; but rather to leave it to the church and to the preachers, as a kind of unknown and unknowable realm, suited to the sentimental and the imaginative, but not reducible to certainty, and hence not in their line.

You will perceive that I have given the whole evening to an effort to point out the place where our age stands in the great evolutions of thought. This seemed necessary, or at least important. The result is, that we find our age to be rationalistic, material, positive, and in matters of religion agnostic beyond what has been the case in any past time. The past can furnish no parallel; and for the simple reason that the past never stood where the present stands in point of extent and accuracy of knowledge in material things. Nor can we from the past judge of the effect of this state of things, because science never presented such an array of names and results as now, and never commanded so large a hearing or so great a confidence in its teachings. You will notice, further, that nothing has been said thus far, or very little, at most, in the way of argument, or even as a statement, of the ground and facts of religious belief, or of the position and tendencies of religious thought in the church. These must be left for other discourses. And as the hour is now about spent, let us close with a few brief reflections:

And first, the effect of the widespread rationalism and materialism of our day is seen in the increased worldliness and desire for wealth everywhere apparent, and also in the general apathy and lack of aggressiveness of which the churches so generally complain. Hardly any of the great denominations of our own country are much more than holding their own in actual members. And this, too, with their vast organizations and great wealth with which to work.

Another observation, and it may seem strange to you after what has just been said, is this: That in point of real progress and goodness I believe the world stands further along, and higher in the scale, than ever before. Never was there so much liberty, so much humanity, so much charity on earth as now. Never before was there such general intelligence, and such vast facilities for labor, and such possibilities of learning and commerce as at present. It is a time of material and intellectual greatness that is uplifting all. Let us give all just credit to reason and science. They are the friends, and not the enemies, of man. And let this be said also, that the thinkers in the modern schools of materialism and rationalism are working for the good and not the harm of the race. They have achieved certain great and helpful results. But this too must be remembered that the great moral and religious forces have not ceased to work and to be powerful factors for good; and it would be too much to claim for reason and science alone all the glory of this great century. The real question is, What would society be with the heart, the soul, the belief in God and immortality left out—and what is to be the result of this present supremacy of reason over faith? I do not share the fears of Goldwin Smith—that we are coming to a "moral interregnum;" nor do I agree with Mr. Mallock—that the refuge of faith is in giving up reason and returning to the reign of authority. I believe, rather, in cherishing reason and following her voice, and I believe this apparent, and possibly real, going into the bondage of matter and the reign of natural law is but

a vast preparation for the return of a broader and a better faith, and that the life of the soul and of faith will again come to the front, and, joining hands with reason and matter, will rejoice in the presence and love of a God and father and an immortality greater and dearer than could have been known before.

"The Origin and Basis of Morals."

BY WILLIAM FISHBOUGH.

In one of his articles in criticism of my positions—that published in the JOURNAL of Jan. 3rd, 1880—Mr. B. F. Underwood claims for himself and his school of materialistic thinkers, a philosophy and belief which "will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective, as those afforded by the best systems of religion." And this philosophy and belief, assuming that it covers the whole ground of morals, he offers as a complete substitute for theism and religion, which latter he proposes to throw aside as no longer useful, if not positively deleterious. I take it for granted that by this "philosophy and belief," he means the same as that of which he gives a statement in his article in the JOURNAL of Sept. 6th, 1879, entitled "The Origin and Basis of Morals." In his opening paragraph of that article he defines his position thus:

"Man has learned through many centuries of experience, that some actions conduce to human happiness; that others cause unhappiness. One class of action is called right; the other is called wrong. Whatever upon the whole promotes the well-being of man is right, and whatever of the whole militates against it is wrong. The only criterion by which we may ultimately decide what acts are right and what acts are wrong, is the effect they produce for or against human happiness. Hence utility is the standard of virtue and goodness."

This is no new doctrine, and besides quoting Mill, Spencer, Fisk and Darwin, he might have quoted many other writers in its support, from Epicurus downward. If we wish to arrive at a perfect apprehension of whatever of truth or error there may be involved in this position, we must be exceedingly careful in our analysis, our discriminations and our statements. I know of no writer or teacher, of whatever school of thought, who lightly regards the principle of utility. Certainly Mr. Underwood does not intend to convey the idea that the doctrine of utility has a tenet peculiar to atheism or of non-religion in any of its forms. Every theist holds that the universe was made for a use; that everything which is normal was made for a use; that the actions of men should all tend to uses, and that if anything is useless, it is simply good for nothing, or worse than good for nothing, and ought not to exist. As a rule of action, the aim at the useful is absolutely indispensable to a religious life; and in the carrying out of this rule, there is unquestionably a unity of effort, an organic compactness, a mutual sympathy, a fervor and an efficiency, even in the existing sectarian churches with all their imperfections which no form of infidelity has ever achieved. As Mr. Underwood must certainly know this, we are left to account for his zeal in propagating non-theistic materialism on some other grounds than those of his unquestioned interest in the cause of morality.

But there is another point which must not be overlooked. Mr. Underwood lays it down as an axiom in his doctrine of utility, that "actions which on the whole conduce to human happiness are right, while those which on the whole cause unhappiness are wrong." Be it so, then, for the present; but now Mr. U. is reminded that there is one kind and source of happiness which his general theory overlooked and totally disregards. His experience may not have made him aware of the fact, but it is nevertheless a fact, that there are thousands of persons who derive their highest and purest happiness from their religion—from their love towards God, and the conscious influx of his loving spirit. To these religion is the "pearl of great price," and they are willing to sell everything else and buy that "pearl." There is nothing, even to life itself, which a truly religious man would not sacrifice before he would give up his religion. If Mr. Rothchild were to roll up his cart-loads of gold and say, "Give me your gold and I will give you mine," he would be answered, "No sir; I consider my gold worth infinitely more than yours and all the world besides." And so it appears that this man's religion makes him happy beyond what all other things put together would make him. At the same time it makes him peaceable, gentle, easy to be entreated, full of mercy and good fruits, full of charity and brotherly love—and thus it qualifies him to contribute in the highest degree to the happiness of all around him. In this picture of a religious life in its highest and truest form, (such as I admit is too seldom exemplified) we have, then even according to Mr. Underwood's own rule, the highest picture of "right" and "utility." Whoever, therefore, would seek to weaken such a life as this by antagonistic and sophistical declamation, or to dim its luster by bespattering it with sneers and scoffs, is not a true utilitarian, but a—well, I leave it for others to say what he is.

Thus much by way of showing to what party the doctrine of utility most properly belongs, and showing which best carries out its principles—but now let us look a little more critically even at the position which the principle of utility holds in the struc-

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The First Fledgeling.

BY EMMA TUTTLE.

It seems so lonely in the nest,
Since one dear bird is down,
To fashion, with its chosen mate,
A home-nest of its own.
We miss the twitter and the chir,
The eager stretching wings,
The flashing eyes, the ready song,
And—oh, so many things!

We find it hard to understand
The changes wrought by years;
How our own sprightly little girl
A stately wife appears.
It seems to us she still should be
Among her dolls and toys,
Making the farm-house sound again
With "Little Tomboy's" noise.

When berries ripen in the sun,
We miss her fingers light,
Who used to heap them up for tea,
Dusted with sugar white.
They never more will taste as fresh
As when she brought them in,
Her face ablush with rosiest
From sunny brood to chin.

The autumn peaches always turned
Their reddest cheek to her;
She knew the ferneries of the woods
And where the wild flowers were,
And somehow, since she left the nest,
We miss her busy hand,
As gatherer, and gatherer
Whoever else has planned.

If little Gold-locks asks of me
"When will my sister come?"
Will it be very, very long?"
I seem as one struck dumb,
But when her brother bites his lip
And turns to hide a tear,
I answer with a flashing smile,
"Not long, I hope, my dear."

She flutters back more bright with joy
Than when she flew away—
And we are happy—only this—
She never more will stay.
A bird of transit, tarrying
Not long in the old nest,
We scarce could bear it, save we knew
God's holy laws are best.

The Greek Oracles.

In the course of an elaborate essay on "The Greek Oracles," Mr. F. W. H. Myers gives some very interesting information as to the beliefs should now call spirit-control. Porphyry tells how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced; sometimes presents himself in an immaterial or even material form. The trance-state is mixed with "exhausting agitation or struggle." "Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophesy (speak in trance) while under control of an alien spirit, died; and under unfavorable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind. . . . and then a confusion occurs; therefore, in such cases, the prudent inquirer should defer his researches, a rule with which inexperienced investigators fail to comply.

Given a favorable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected so that the influence should not be too widely diffused." This place was sometimes made dark, and the spirit was invoked with "yells and singing." During this singing the medium falls into an abnormal slumber, which extinguishes for the time his own identity, and allows the spirit to speak through his lips, or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument." Spiritual Notes.

An Attempt to Account for Spirit Manifestations.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

The Herald of Health, a progressive and unusually fair journal, in its February number publishes a contributed article on "The Secrets of a Clear Head," which in its method of reasoning, and its attempted explanation of the phenomena of Spiritualism is somewhat remarkable.

After pursuing this line of thought quite extensively and exhausting the manuals of physiology in reference to "unconscious action," all leading to the conclusion that the only method to arrive at perfection, is through the obedience of the intellect to this unconscious or automatic action, he draws this wonderful conclusion: "The less the mind wanders from the business in hand, and the more constantly it is content to do one thing at a time, and that thoroughly, the less will the mind and body be left to the mercy of habit, the more will habit be under the control of the will, and the less danger can there be of that development of the quality of the intellect and alienation of the higher reasoning faculty and consciousness from the animal instinct, which is so apt to culminate in disease and render the subject beside himself—a disorganized brain-worker, a monomaniac."

After such a feat of "higher reasoning," we are prepared for the application he makes of "unconscious action," which is another name for Dr. Carpenter's "unconscious cerebration," applied to the explanation of Spiritual manifestations, a theory which has been repeatedly exploded, and has not a single leg to stand on.

The writer says: "Unconscious energy, or habit controlled by instinct will produce results the most astounding, and account for the strangest of the so-called somnambulistic or spiritualistic manifestations. . . . It is comparatively easy to form any habit; and one of speaking or writing without thinking is readily attainable."

The writer evidently means by the above ambiguity that all phenomena of the order mentioned are accounted for by his theory of "habit controlled by instinct," a conclusion which shows his utter ignorance of the phenomena under discussion. True, it may partially account for the simple trance, but when it attempts the intelligence given by trance, writing or seeing mediums, it utterly breaks down. When the intelligence given is beyond that of the medium, or that of the surrounding persons, and is such as can only be given by the spiritual intelligence from whom it purports to come, what then has "unconscious energy" to do with the result? Such facts may be denied, yet volumes of well attested instances can readily be compiled, from the every-day experiences of those who investigate Spiritualism.

Again the writer says: "The point on which I would insist, is that the actor is really unconscious, and possibly believes he is the subject of supernatural influences. The same is true of the table-turner. He is unconscious of the physical force he exerts on the article of furniture; and those who act with him, when once the movement begins, are thrown into the same state, and unconsciously contribute their share of energy to the production of the result." Almost a score of years have passed since Faraday advanced this theory, and was met with the fact of bodies moving without physical contact, and such was the crushing force of this evidence that he cared not to advocate it. Has the writer ever read Prof. Hare's experiments where he placed a bowl of water on the table and then had the medium just touch the water with the ends of the fingers, and the table moving rapidly and strongly? Almost countless investigators testify to the moving of objects without physical contact. Strange "unconscious energy" which will do that, and when the table moves, and manifests a knowledge of events and persons, spelling beyond that of the medium, where is this lame excuse of "habit controlled by instinct?" Who are the witnesses, the recipients, the victims of this "unconscious energy" fondly believing that it is from a spiritual source? I might really fill several pages of this magazine with names of distinguished men and women who are proud to acknowledge their belief, and receive joy and happiness therefrom. Allow me to mention a few of the more eminent: Alfred Russel Wallace, originator of the Darwinian theory of development; C. F. Varley, electrician of Atlantic Telegraph; Flammarion, astronomer; Wm. Crookes, Prof. Wagner, of St. Petersburg; J. R. Buchanan, Prof. Butler of Zoeliner; Fichte the eminent German philosopher; Dr. J. L. Robertson, editor Journal of Medical Science; Castelar, the leader of Spain; Leon Favre, Consul General of France; Emperor Alexander, of Russia; Count Ak-sakoff, Russia; Lords Lindsay, Adair and Dumraven; William and Mary Howitt; Hiram Powers, Robert Chambers, Epes Sargent, etc., etc.

In conclusion, if we receive this theory of unconscious energy in explaining what passes now, and has been received as spiritual, what becomes of the foundations of religion? Spiritual manifestations of all ages rest on the same basis, and the theory which explains one, explains all. If the table at which I am writing moves, and I am told it does so by "unconscious energy" put forth by myself, how do I know but the stone at the mouth of the sepulchre in which Jesus lay after his cruel death, was not rolled away by unconscious energy of some of the disciples? If the sick are healed by "habit, controlled by instinct" now as seen in the efforts of many healers, will not the same account for the blind seeing, the deaf hearing, the lame walking on the shores of the Galilean Sea? A theory may fall because explaining too little; it may fall because explaining absolutely too much. In attempting to clear away the modern manifestations, this writer who revives the exploded notions of Faraday and Carpenter, and contrary to all rules of science, disposes of facts with which he evidently has no accurate knowledge, at one fell swoop relegating all spiritual manifestations, of whatever age, or whatever race to "unconscious energy," and thus destroys the founda-

tions of religion, which rests on man's belief in, and knowledge of, immortality. Berlin Heights, Ohio.

PANTHEISM, ATHEISM, FREE-LOVE, ETC.

Dr. Grimes Answers Dr. Fishbough.

To the Editor of the Religio-Philosophical Journal.

I am happy to find in the JOURNAL of April 3rd, that after nine months of silence by Dr. Fishbough, in which time, as he says his address has called out five remonstrances, on the account of its remarkable, and as I think, intemperate and uncharitable nature, that he is still alive and willing to make an effort, however ineffectual, to redeem himself; yet more happy am I that I am able to wield a pen in the interest of truth and a broader charity. The first thing I have to notice is his new statement, that in his address, he "defined his conception of a God as that of a supreme intelligent moral governor of the universe, and of the affairs of men." If this had been all he said upon that subject, his address never would have been noticed by me. But I find him saying that, "Whoever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men in all ages of the world have considered essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the word."

Then he gave an incorrect definition and description of pantheism, saying, "There is one more doctrine which virtually and practically amounts to atheism, and that is the doctrine that everything is God—the stones, the trees, men, plants, animals, the earth, the sun, moon and stars, the universe—that all of these are involved in the complex being of God. This logically makes the movements and actions of all things deific, the actions of man, good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions, and making murder and robbery divine as well as charity and brotherly love. As a being is distinctively such only by virtue of its contrast with all other beings, and as no such contrasts are here admitted, so for all logical and practical purposes as aforesaid the theory of these speculators, though called pantheism, is downright and absolute atheism."

Now, Bro. Fishbough, look at these statements candidly and charitably for a time. Have all men in all ages believed that God was superior to his law—above his law—above nature—outside of nature? Were not those grand old pagan priests superior to all others in scientific attainments, who for thousands of years were peering into the deep recesses of nature, further than any before their time or since, teaching God from nature's mysterious movements; whose scientific monuments are to modern scholars a sealed book and many of whose astronomical discoveries remain to-day without alteration, even to the fraction of a moment, unshaken by the severest criticisms of modern science? Where were those profound philosophers of India, who answer, "God is the soul of things; who is all because all is in him; who exists by himself, whom the spirit alone can perceive." (See John 6:56 and 83, Rom. 1:19 and 20, Heb. 8:5, Ex. 25:40.) Renan, the prince of scholars, has the credit of saying, that for two whole centuries, on the account of the similarity of paganism and christianity, many could not tell whether they were pagans or christians. What shall we do with the testimony of Albert the Great: "We know that the sign of the celestial virgin did come to the horizon at the moment we have fixed the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, all the secrets of his marvellous life from his conception to his ascension, are to be found in the constellations and figured in the stars." There is scarcely a chapter in the Bible from Genesis to Revelations, but what exhibits the ear-marks of paganism, to one versed in oriental history.

A pagan would be shocked at the idea of a God outside of, and superior to, nature. The real fact is that the divine in nature is the root from which all religions on earth have sprung—the germ from which they have evolved. The common instincts of humanity is that God is in all things.

But having made an atheist of a pantheist, he next shows that he is an infidel, that he is a materialist, and lastly that he is a free-lover, "recognizing nothing above material and carnal attractions, in the commerce of the sexes." Then he sends him to purgatory loaded with five different characters, obtained by a "reductio ad absurdum" process transpiring in his own mind. The issues I took with the address were: 1st, that there was no being outside of, above, or separate from nature; 2nd, that there could be no being superior to his law, and that as the actions, (characteristic) of a man, constituted the man, so the actions (characteristic) of God constituted God; 3rd, that pantheism was not atheism, infidelity, materialism, or free-love; 4th, that intelligence was the essential requisite of law.

He commences with the second saying, "By this and other expressions, I understand him to mean with other pantheists, that God is law and law is God." Certainly, in its proper sense. Recollect that all finite truths are subjects to limitations and qualifications. Outside of mathematical demonstrations and existence of higher powers above us, all truths are finite, and all finite truths are qualified by others equally apparent.

To illustrate: I say I am one individual, one being, separate and distinct from any and all other beings; but I am dual—two beings, a physical and a spiritual. I have double action, double organs, organization and disorganization—creation and destruction, life and death. I have one system of organs. I have seven systems within the one, and all with their separate organs and functions. When I say I have seven systems I speak of them in their individual sense. When I say I have but one, I speak of them in their composite and co-ordinated sense.

Just so with the qualifications and limitations of all finite truths when I say that God is law, and law is God, I speak of them in a spiritual, and not in a material sense, that is that God is the living, dynamic spiritual life of the law. In the same sense he is the universe—the life and soul of it. But the Doctor instead of being an advanced Spiritualist as I supposed, seems to form his conceptions from a material standpoint. Evidently his Spiritualism needs spiritualizing, and yet there is no doubt that he is just as spiritual as his nature will allow, and duty says charity, notwithstanding he is so reluctant to yield it to pantheists, atheists, infidels, materialists and free-lovers, all of whom have good qualities in some direction, which he fails to see from his standpoint. So the Doctor pitches into

this proposition that God is law and law is God in his material way. Hear him:

"Thus congress is law and law is congress, and the two are identical. Hence we must define congress as something that is bound up in printed volumes, and packed on the shelves of libraries, and if the printed laws should be burned, congress would be burned—annihilated. Am I still asked to define the difference between the entity or law-maker and the law?"

You are, and to do the same from a spiritualistic standpoint. When I spoke of law I spoke of it in its living, spiritual and energizing sense, that lives, inspires and works out its grand results, years, decades and centuries after law-maker and bound volumes have passed to forgetfulness.

Congress passes a law affecting every State in the union. That law is the embodied intelligence and wisdom of those composing it. The law is sent to the governor of each State. It makes no difference whether that governor catches the living spirit of it from the wires of the telegraph or the pages of bound volumes. He transmits the spirit of it to his subordinates and they again until it reaches the last fibre of the body politic. Then to a man they begin to live it, after catching the spirit-life of it. Live what? The intelligence and wisdom, the attributes, the lives, or so much as is here formulated, of the man or the congress. A commander is fifty miles from his army that is at rest; an intelligence goes over the wires to move thus and so; down the long list of subordinates, it goes from tongue to tongue, and every muscle and fibre of the thousands of that army, is on fire with something, and as step to step, and beat to beat, they are living, dynamically and spiritually, so much of the life of the commander. So much for the Doctor's "firstly."

In his secondly, there is a labored attempt to pervert my evident meaning in the uses of the word, "actions." In the plural, standing for a series of transactions, as characteristics, by striking off the "s," converting it to a noun and defining it as motion, thus erecting a map of straw for the satisfaction of demolishing it.

After making me contradict myself by this process of altering the words, he exultingly asks, "Then it is action after all that constitutes the entity, and not law as first stated. Then, of course, the man that is profoundly asleep and not in action is not a man? Then action or motion of a cannon ball through the air is the cannon ball, but a cannon ball piled up in the navy yard is not a cannon ball. The simple rolling of the locomotive over the track is the locomotive, but when there is no rolling, but entire rest, there is no locomotive! It is a revolution in language such as will throw Noah Webster in the shade, that friend Grimes is aiming at when he insists that action is the actor."

After reading this paragraph I was not surprised that the Doctor saw a ghost behind him, even before he concluded his rejoinder and he betrays the fact in the following sentence: "But I can not permit myself to believe that my present honorable opponents will attempt this mode of false argumentation or to pervert my words into meanings not obviously intended." "The wicked flee when no man pursueth."

"The man that is asleep" is the physical senses. The soul, the real man is at this time more active than ever. The action and motion of the cannon ball through the air is a characteristic phenomenon of the spiritual energy—dynamic force or life of the powder. The rolling of the locomotive over the track is a characteristic phenomenon of the life or spiritual energies of the steam and intelligence of the engineer, acting upon the locomotive, as the soul upon the body, and God upon the universe.

In his third, he confuses himself over the word "germ" at the base of all being. Its meaning as used was evident enough to a Spiritualist, as the divinity within us—the spirit—the life we get from God, our Father. But he must have his man of straw, and he found it among "primitives and derivatives, bases, foundations and superstructures, concrete and discrete degrees," etc. But his man of straw pleased him and he thought he saw in it a silken cord by which he could draw his "lost lamb into the fold," so I leave him in this; his glory, until he appears in the fold of pantheism with that "silken cord" upon himself.

His fourth is either an egregious blunder, or (I hope a thoughtless) perversion. I will endeavor to give an explanation without copying the whole paragraph. He says: "In the commencement of this paragraph we have, the ALL as synonymous with God. At its close we have a power that is felt and recognized as higher and better than all." Right, sir, the first ALL was written twice in capitals, preceded by the definite article the, to designate a supreme power, God. The last all was written without either, to denote all (other powers) to be supplied. Next after finding me with many other good minds in a state of bewilderment on the subject, he promises to give this doctrine of "God is the ALL and the ALL is God, a gentle shaking up." I really hoped then that something would be said that would count. But he commences with an emphatic declaration and reiteration, that this doctrine (pantheism) totally annihilates the idea of a God as a distinct being, or a being distinct from the universe or the system of nature, and notwithstanding the name of God, which it uses, it virtually and practically amounts to downright atheism, by leaving to the human mind, simply the universe for a God. Well, suppose we attach the God of the Theist to the universe, the ALL, which is barely an idea, an imaginary myth, a spirit without a body, a personality, and yet ubiquitous, just such a God as anyone can make out of nothing at any time, then tell me how much you have added to the God of the pantheist?

Query—If God is "a being distinct from the universe—distinct from nature," and consequently unnatural, how can we as integral parts of nature—the cosmos—united with and evolved from the elements, call him "our Father?" How can we be, "in his image," when we are in and of nature, and he is outside of, and distinct from nature. The unnatural begetting the natural! How can we establish the doctrine of progression, unless from God to angels, man to man, all are co-ordinated into one unitary series of action and reaction, from God through all down to man, and reacting from the man back to God; for it is only the action of the higher upon the lower that elevates the lower to the higher by communicating its properties.

But the next trouble is, "if the universe is one, and that one is God, all moral distinctions are confounded, and so-called virtues and vice are equally divine." This truth of the unity of God—the universe, is limited and qualified by the truth that man is an individuality and is responsible to violated law for its transgression. The co-ordination into one is accomplished by action and re-action, resulting in a fatherhood and motherhood, a brotherhood and sister-

hood, as well as a common bond of sympathy and reciprocity of all. But action and reaction is of a necessity and arises from opposite and antagonizing forces. Antagonism is not necessarily evil, only becomes evil after individual volition.

Moral distinctions are finite, and consist of as many shades as there are varieties of forms of face in the human family. There is but one safe guide, one true counsellor, and that is the silent teachings of the private soul; teachings that flow down upon the negative plate, from the general fund of the co-ordinated and unitary whole, as the silent dews alight upon the earth. Where now is his "God belaboring God with grape and canister, and God scattering the bones and brains of God over the ground?" I answer, where are your conceptions formed but in material darkness? To illustrate: A spiritual energy proceeds from your brain, and co-ordinates every fibre of the foot with every fibre of the body. Does it necessarily follow that the foot is a brain, or the brain a foot? Please get clear of material devices before you elevate me to a throne, for I fear the throne will be as material as the conceptions are. Neither the miniature universe of man, nor the universe of God could exist and be perpetuated only as they have action and re-action, based upon opposite, antagonizing and warring elements as integral parts; and these conditions exist in the moral as well as in the material natures of all that live. Jesus said, "He came not to bring peace, but a sword," etc. There never was a war among men, but the God of the theist was on both sides fighting for the right. So he loses in turning from pantheism to theism, when they set their "God to belaboring God with grape and canister" on both sides. Pantheism has no God for special occasions or special persons, but theism can afford it if it takes but a moment to "hatch" an idea and you have a God to order. Japha wanted one to do a certain job for him (give him a victory), for which he offered to pay so much. He got his God, and his job was done, and he paid the stipulated price; he murdered his innocent daughter, who came out to meet him on his return from the fight and gave him an affectionate reception. Look deep enough, Doctor, and you will find harmony everywhere.

He is willing to believe in progression, providing his opponents will show him something in the universe from God all the way to the ameba that has progressed to a higher state of existence without the aid of something distinct from itself—outside of and beyond itself, bringing to it the moving and impregnating potencies of a higher stage of existence. This is equivalent to telling the parents of a child, your child never can expand, enlarge or progress, either in body or soul, if you allow it to eat anything, give it any information yourself, allow any school teacher to, or to read any books. Distinct? Why, God is distinct from and outside of man, notwithstanding he acts upon him with life-giving and co-ordinating power; yet no more than every other being above him that acts upon him and upon whom he reacts in return.

"And, now," says the Doctor, "we must go after our 'lost lamb,' as Brother Grimes euphemistically calls himself." Really that is an idea that never got into my head before of being a "lamb," that is used so much as an emblem of purity and innocence; and I never felt like being lost, but honestly I am obliged to confess to making the same mistake that Jesus did when he went to the fig tree expecting to find fruit on it.

But what surprises me more than anything else in his rejoinder, is to see the Doctor coming into the folds of pantheism, even without any "silken-cords" to draw him, and furnishes a very appropriate expression of the manner that God acts upon, moves and governs the universe.

In combating the idea that God was a progressive being, he says, "But while I can not conceive this, I can conceive of something like a progression in an opposite way; that is in the eternally continuous descent of God into finites, or into ultimates." After this he puts my expression of "the germ that lies at the base of all material formations; by the side of, and as synonymous with his of, or of God descending into finites or ultimates, impregnating them with his own potencies." Now just here I must return my sincere thanks to the Doctor for not only coming into the folds of pantheism so promptly, but for furnishing a happier expression by which to convey the nature of the delicate process—"God descending into finites and impregnating them with his own potencies." Beautiful and soul elevating thought! and these potencies are the germ in all that exist, to burst through the mould in just such force, antagonizing, warring, but complementary process of "God warring against God," and (when the intensity of the fire must be as the depth of the mould) to buds and blossoms and fruitage in supernal realms. "Ye are Gods" said Jesus, quoting from the Jewish law that is, containing the possibilities of God; having the "germ at the base," having been impregnated with his own potencies," as the Doctor has so beautifully expressed it. And, now, Brother Fishbough, upon this "rock"—this understanding—as brothers we will grasp the friendly hand, bow and retire. I am happier for having met you in antagonism and should it ever be your pleasure to call again, I give you my solemn assurances of the same cordial reception and as I believe the same faithful, open and brotherly treatment.

At the close of the rejoinder from the Doctor he referred to some new discoveries, such as that nebulous matter gives a spectrum similar to that of coal-gas; a confession of the necessity of opposites and antagonism as the only basis of action and reaction.

Yet a claim that the universe is neither father or mother, masculine or feminine, but a child, partaking of the nature of each, but as he has not succeeded in formulating his new theory so as to be understood, probably for the want of time and space, for the same reasons I shall let it pass. Coldwater, April 13th, 1880.

Vice has more martyrs than virtue.—Cotton.

A wise man changes his mind; a fool never will.—Spanish Proverb.

The vice we scoff at in others laugh at us within ourselves.—Sir Thomas Brown.

It is right to be contented with what we have, never with what we are.—Mackintosh.

The fullest and best ears of wheat hang lowest towards the ground.—Bishop Reynolds.

No books are so legible as the lives of men; no characters so plain as their moral conduct.

A year of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

SPIRIT PROPHECY FULFILLED. An Accident Predicted Twenty Years In the Future.

To the Editor of the Religio-Philosophical Journal:

My mother, long since gone to the spirit-world, often narrated the following incident which transpired before the writer was born: My father fell a distance of several feet in a mill, breaking five of his ribs, and otherwise dangerously injuring him. He was immediately carried to his residence, near by, and a physician was summoned. He sank rapidly and in a short time was unconscious. His pulse stopped throbbing, his heart quit beating, he gasped and breathed no more. The doctor made an examination and pronounced him dead. In this condition he remained about one hour, when a low moan was heard. In a few minutes consciousness was restored, and in a few months he was well again.

My father said he remembered the fall and his conveyance to the house; there he became unconscious; then he seemed to become conscious again as if awakening out of a deep sleep. He found himself out of, and by the side of his body, lying there upon the bed. He plainly saw the doctor, the bystanders and every thing in the room, and heard every word spoken. Now he sees a peculiarly bright and glorious light breaking about and near him, when lo, his mother (who had long been in the spirit-world) stood by his side. She was followed by other friends and acquaintances, all "dead," each of whom greeted him happily, joyously, as friend greets friend in the bodily form. His mother said, "John, your time is not yet come; your mission in the world is not filled; you are not yet entirely freed from your body, you will return to it and inhabit it about twenty years; live as you have lived, honest and upright, and you will be prepared to come to us. When death comes to you it will come instantly."

After this a period of unconsciousness came over him, and his next sensation was the excruciating pain in the side. Twenty years after this, while felling trees with a party of workmen; he was killed instantly. One tree lodged against another; a third one was felled across the reclining tree; the tree last chopped fell upon the lodged one, and falling to knock it down, bounded into the air, the butt coming around with a terrible swoop, striking my father, killing him instantly.

On the morning of the fatal day, as he was leaving the house to go to the timber, an allusion was made about dinner, when he remarked that he was impressed that something was about to happen to him, and that he thought he had eaten his last meal. The accident occurred before noon.

My father was never a member of any church and made no profession of religion. He was a man of the strictest integrity—was kind hearted, temperate, benevolent and rigidly honest and truthful. I would be pleased to hear you, Mr. Editor, or Davis, or Tuttle, or Denton, or some other able spiritual philosopher, discuss the question of "foreknowledge" or "prophecy," or the power of spirits to predict coming events. If they can correctly predict events that will transpire twenty years hence, why not one hundred or one thousand years hence? I can quite satisfactorily to myself, understand how excited spiritual intelligences can, from the present status of things, predict a war, a famine, a pestilence, or the downfall of a government, but I can not comprehend how they can "foresee" an accident to an individual twenty years in the future.—A SUBSCRIBER.

Health Necessary to Success.

The adversity which so often attends the fortunes of successive members of a family, seeming to defy the most resolute efforts to deserve as well as to achieve, success, is not uncommonly an unrecognized, because veiled, consequence of ill-health. We call it "ill-luck," "fatality," "bad fortune," and sometimes it seems to cling to a house like a "curse." It is—of the sort that carries down the consequences of sin and failure on the part of one generation to another. A "habit" of falling is formed in some families, and the bane is transmitted as surely as the traits of family likeness of body or mind. The mind, as we know, the expression, or formulated outcome, of an energy which not only—in a sense—springs, but takes its shape, from the physical-organism. So far from its being strange that failure or success should "run in families," it would be inexplicable and contrary to every natural law and precedent if it did not do so! The force of character, strength of will, clearness of mental vision, and qualities of vigor, patience and perseverance which constitute the secrets of success in life, are the several properties of the physical organism, compounded as it is of body and mind. It follows that the remedy for adversity must be essentially a health-cure. It may not be practicable to eradicate the physical causes of failure in a single generation; but by training and treatment much may nearly always be achieved. Public opinion is beginning to recognize the principle of "improvement," as applied to the criminal classes and to the race of paupers; further enlightenment will enable the community to perceive that the same principle governs development in every grade of the population. Instead of plaintive lamentations on the score of ill-luck, the unsuccessful in life should set to work to discover the physical cause of failure. It may be lack of energy, torpidity of the mental system, deficiency of nerve and brain force, or, perhaps, a peevish temperament, which quarrels with fortune instead of cheerfully accepting the gage she so often throws down, as though to try the mettle of the man who dares to essay the struggle for fame or even competency. If those who get a fall would rise and search for the weak points in their natures and equipments for the battle of life, instead of piteously and fruitlessly bemoaning their reverses, or even seeking to escape "the ills that flesh is heir to" by some foul and cowardly artifice, the number of miserable and tottering folk in the world would be less, and the sum of social prosperity and personal happiness greater than they now are. The health-cure is first personal and then hereditary in its aim, aspect and bearing. Medical men might think more than they do of this matter, and the lay public take it to heart as involving issues important to both the present and the future of a life which is too little studied, and, therefore, commonly misunderstood.—The Lancet.

The above is well worth the thoughtful attention of every person. It should be studied and its lesson heeded.

Dr. Priestley states that John Calvin wrote a treatise to prove the lawfulness of putting heretics to death.—Corruptions of Christianity, p. 241.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

We need not wander far in quest of truth; She has her habitation everywhere; The rose is one, and the warm heart of youth Receives, where'er it seeks her treasures rare.

We walk with faltering feet and downward eyes; Through God's vast treasure house of truth and love, And feel not half the heavenly harmonies That float around us from the world above.

We think too meanly of the world without, Too little of the wondrous world within, O'er-scanned is each and wrapped about By the dear Love that knows no doubt nor sin.

Princess Louise has brought back to Canada a number of plans for a new Art school, to be erected under her supervision. She is herself an artist of good ability, modeling and painting with great enthusiasm.

The daughter of Thomas Cole, the artist, has inherited much of her father's genius, painting flowers and still-life exquisitely. She uses his studio with the fittings and pictures which he left.

All who have watched the career of Lavinia Goodell, of Janesville, Wisconsin, will be sorry to hear that she has fallen a victim to rheumatism, at the age of forty. After many and long struggles, Miss Goodell was admitted to the bar and won great success. At one time she was connected with Harper's Bazar. She was a strong writer, possessed great firmness and individuality and conquered even the respect of conservatives.

Mrs. Frances Harper, the well known colored woman, has gone to her own people at the South as a kind of missionary at the instance of a few benevolent friends. At her own expense, she visited every Southern State but two, to learn the wants of the freedmen. She is able, eloquent and winning, and labored zealously during and preceding the war with Garrison and Phillips. Mrs. Harper will lecture on hygiene, industry, economy and morals. But her principal mission will be to women in their homes, giving them the practical teaching they so much need.

Miss Catharine L. Wolfe, a wealthy woman in New York city, a year ago placed at the disposal of the Children's Aid Society, the sum of \$40,000, for the purpose of erecting a Newsboys' Lodging House. The large and handsome building is nearly finished, and if well managed will be a great boon to that class of bright waifs. It contains many bath-rooms, a gymnasium, play and reading and school rooms; an aquarium, a sick room, and large dormitories. The use of a bed will be six cents nightly, and simple meals the same price.

The great archeologist, Dr. Schlieman, who is such an enthusiast in regard to Greece and its antiquities, was happy in finding a Greek wife who is truly a helpmeet and in perfect sympathy with her husband. She is a bright and graceful woman, speaks five languages fluently, and can repeat with a musical voice large portions of the Iliad and Odyssey. During the excavations of Troy, Mrs. Schlieman was her husband's first assistant, superintending large gangs of workmen from dawn till nightfall, taking charge of all articles discovered and kept a diary of the proceedings. Their children are named Andromache and Agamemnon.

Communism vastly affects the scope and tenor of woman's life. If the workingman's wife is poor, hard worked, with little hope of a better condition for herself or her children, she has at least those gleams of happiness which come through maternal affection, and that dignity and responsibility which accompany the mastery of an isolated household. Change their drear daily toil for better surroundings, food, clothing, means of education, enlarged social opportunities, but loosen the sweet bonds of protection and care in which motherhood is bound, and you alter the whole tenor of woman's life. I do not speak of the destruction of marriage, for in many communities that exists, but of offspring as reared in a nursery, separated from their parents, after attaining the age of three years.

Among the Shakers, marriage is forbidden. Twelve of these communities exist in New York and New England, embracing a population of 2,415 persons. Of this number, in 1874, there were 1,189 women, and 581 young persons under twenty-one. They own nearly 50,000 acres in home farms, beside their real estate. Of the eleven communities which owed their existence to the influence of Robert Owen, not one remains. Equally transient were those which were founded in a greater or less degree on the rule of Fourier. The Rappites, who are mostly German, consist of about 1,500 persons of all ages, owning property worth a million of dollars. The Separatists of Zoar, who, like the followers of Rapp, reside in Ohio, number 800, and are equally prosperous. The Inspirationists at Amana, near Iowa City, are settled in seven villages, count 1,600 members, and own 25,000 acres of land. The Perfectionists of Oneida and Wallingford, are about 300 all together. These consist of persons above the average standard of intelligence. They have been eminently prosperous, and have very many admirable features of social life. Since the abrogation of one detestable peculiarity, the women of this society must greatly rejoice.

T. L. Harris, well-known for his brilliant and eccentric qualities, is answerable for a society called "Brotherhood of the New Life," which is established at Santa Rosa, Cal. He claims to have evolved out of communism and into celibacy on his way-somewhere.

The communities at Zoar and Amana admit, though they do not encourage marriage. All the above enumerated have the common basis of community in goods, and most of them are managed by shrewd, practical men, inculcating order, neatness, thrift, temperance and industry. The common kitchen and laundry much lessen and simplify the work of women. Labor saving machinery is used in both, and many improvements are made, especially at Oneida, which might be advantageously introduced into every thickly settled neighborhood or village.

That great changes are in store for labor in the family, as well as labor outside, all must admit. Aside from community of property, which is at the basis of all these establishments (sometimes dominated by a religious idea), those who do not agree in giving up the isolated household, will be compelled to adopt many of their improvements. This will be a most welcome change to those hard-working women who form the bulk of our population.

The American Medium, Mr. Fletcher, in London.

Mr. Fletcher is holding sances in London with great success. Spiritual Notes gives an account of one as follows:

"A few written questions were then handed to Mr. Fletcher the medium, but were stated by the former to be not suitably proposed. Such questions, Mr. Fletcher stated, should be of general interest, whereas in this case they were wholly of a private nature. Signor Rondi then proposed the question: What is the best method of developing Spiritualism at the present time? This was answered to the effect that the best method would be for Spiritualists to make sure that all their thoughts, in relation to tests applied to mediums and otherwise, are noble, true, and gentle. They should not seek for any notoriety, nor for their own particular ideas in regard to religion or philosophy; but they should seek for honesty in their mediums and for a high standard in themselves. A private communication was then given for some persons amongst the audience, and was duly acknowledged. 'Serjeant Cox' then took the control, stating amongst other things that Spiritualists could not test too much if they were careful that their tests were in the right direction, and he reminded them that the mediums, as well as themselves, require protection from spirits who counterfeit phenomena. In reference to the doctrine of eternal punishment, he said that memory in itself constitutes sufficient punishment for sins of commission or omission. Speaking of his sudden departure from earth-life, he said: 'Some of you may not know that I had a daughter in the Spirit-world. All my last day on earth I saw her plainly, and could not make out what it signified. In the evening she said, 'We are quite ready for you.' I asked her to come down to me, but she said, 'Come up.' I tried to reach her hand, and when I did reach it I was up here. That was all I know, except that I felt very happy and peaceful.'"

Blaine's Superstitions. A late number of the Chicago Tribune gives a lengthy biographical sketch, highly eulogistic, of James B. Blaine, the aspirant for presidential honors. Speaking of his superstitions the writer says:

Like Bismarck and other great men, Blaine has his superstitions. He believes, too, that no man is without some. His own credulity was naturally strengthened by a circumstance apparently connected with the convention at Cincinnati. During his convalescence from the effects of the sunstroke that fell upon him on the ground on the steps of the Congregational church in Washington, he asked for the contents of the clothes worn by him on that occasion. To his distress he found missing not only valuable papers, but also the precious amulet, his mother's parting gift. Following its loss occurred the first check in his upward career. Superstition would naturally attribute this circumstance to the misplacing of the cherished bauble. The inconsistencies of such beliefs are curious. It is interesting to note that those who scoff most bitterly at christianity are often readiest to give credence to superstitions originating in New Testament history. They will not begin journeys or undertakings on Friday (the day of crucifixion). They avoid handling salt, for Judas spilt some. Above all they will not sit thirteen at a table—the number at the last supper. Is it not mixed ages should die in a year? Among the Druses of the Lebanon is a soothsayer of high repute. This warlike race, more perhaps than other people, gives preference to male over female offspring. They attribute to their favorite oracle some superhuman power which they believe he is able to exert over the sex of the unborn child. He is always sent for just previous to the expected birth of an infant to give his prophecy. To the anxious parents he always foretells the advent of a son. When a daughter proves the augury false, the impostor takes from a nook in the dwelling of the disappointed parents a slip of paper on which he had written that he knew the child to be born would be a girl, although he had led them to suppose the reverse in order that they might not be disappointed. Thus it is with most superstitions. When fulfilled the world cries: We told you so. If otherwise, no notice is vouchsafed the unrealized expectations.

England's Work in India. The Cornhill Magazine says that in the last century education in India was a monopoly in the hands of the priests—a power which they employed to subjugate the minds of the people. Under British rule, education in India has been taken entirely out of the hands of the priests, and it has become the great emancipator of the Indian races. In ancient India a Brahmin was forbidden, on pain of death, to teach the sacred books to the masses. Under British rule, the State schools offer instruction to every one, and open the same careers to all. In the last century the Hindus were taught, from their earliest childhood, that they must remain imprisoned for life in the caste in which they were born. We have now two millions of boys and girls receiving public instruction in India. Under the British Government these two millions of native children are learning that every occupation and every profession is open to every boy, on the benches of an Indian school. The rising generation in India have been freed from superstitious terrors; they have been led to give up cruel practices; they have learned to detest and despise their forefathers' bloody rites. Widow-burning, infanticide, hook-swinging, self-mutilation, and human sacrifice—these are a few familiar relics of the old bondage under which the Indian intellect groaned and the Indian heart bled. Great as has been the material progress of India during the past century, its emancipation from ignorance and priestcraft forms, to my mind, a far more splendid memorial of British rule. Truly the people that walked in darkness have seen a great light.

Off by one the objects of our affections depart from us; but our affections remain, and like vines stretch forth their broken, wounded tendrils for support. The bleeding heart needs a balm to heal it, and there is none but the love of its kind, none but the affections of the human heart. Longfellow.

The conversion of many of the Germans and Franks was from the belief that christianity was more favorable to warlike achievements. It was this motive that produced the conversion of Clovis. This idea arose from the success of the Romans. Mosheim's Eccl. History, II, 314.

Magazines for May Just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: The Stillwater Tragedy; The Examination System in Education; Wants; McIntyre's False Face; Talent and Genius; Ten Days in the Rebel Army; A Neglected Poet; Records of W. M. Hunt; The Undiscovered Country; Bluebird's Greeting; The Democratic Presidential Nomination; British Americanisms; Recent Novels; Mark Twain's New Book; Farragut; Metternich; Zola's Last Novel; Hector Berlioz; Madame Le Brun; Symond's Greek Poets; The Contributor's Club; Publications Received.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: Copyright; The North-East Passage; An Eye Witness to John Kemble and Edmund Kean; Yoshida-Torajiro; Radiant Matter; The Bells of Lynn; Henri Regbaud; White Wings; Greek and Christian Views of Beauty; Chippers of Flint; Fate or God; Mademoiselle de Mersac; On the Art of Sketching from Nature in Water-Colors; Chinese Proverbs; An Old Boat; Rev. Leonard Bacon, D. D., LL. D.; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For Frontispiece this number contains a fine steel plate engraving of Dr. Leonard Bacon.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Portrait of Edgar Allan Poe; The Younger Painters of America; Louisiana; The Grandissimes; The Growth of Wood-Cut Printing; Peter the Great; The New York Seventh; The Dominion of Canada; On One who died in May; Notes of a Walker; Economic Defects in Christian Missions; Edgar Allan Poe; Expostulation; Rocky Mountain Cookery; The Last Hour; Congress and International Copyright; Wall-halla; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Brice-a-Brac. This number is full of interesting material on subjects of general or timely interest, and the illustrations are not excelled.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Wilhelm Richard Wagner; Philosophy of Superstition; Comparative Phrenology; Beer and Cider Crusades; Labor and Social Co-operation in France; A Society for Guiding Children; Bits of Natural History from South Carolina; The Young Folks of Cherry Avenue; Colds—How Caused and Treated; Milk as Food; A Gentleman of Color on Brown Bread; Hard Reading; Remedies for Cold Feet; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What they say; Personalities, etc.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Climate and Complexion, by J. M. Buchan, M. A.; The Carbon Button, by E. A. Engler, A. M.; God and Nature, by the Right Rev. Lord Bishop of Carlisle; The Buffalo and His Fate, by Ernest Ingersoll; Sham Admiration in Literature, by James Payn; The Impediment of Adipose; A Celebrated Case, by E. Yale Blake; The Martyrdom of Science, by J. W. Slater; The Pleasure of Visual Form, by James Sully; Hysteria and Demonism—A Study in Morbid Psychology, by Dr. Charles Richet; Bacteria as Destroyers of Insects, by E. Ray Lankester, F. R. S.; Some Facts and Fictions of Zoology, by Dr. Andrew Wilson; The Electrical Polyscope; Capture among the Mollusks; How Insects direct their Flight, by M. J. De Bellesme; Sketch of James Clerk Maxwell; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Revue Spirituelle D'Etudes Psychologiques. (M. Leymaire, Paris, France.) This Magazine has a corps of able writers.

Our Little Folks. (S. S. Wood, New York.) An illustrated paper for very little people. Published monthly at only thirty cents per year.

Babylonia. (D. Lothrop & Co., Boston Mass.) This magazine is for children just beginning to read and will be found very amusing.

The Nursery. (John L. Shorey, Boston, Mass.) A magazine for youngest readers, and is filled with pretty stories and illustrations.

At a general council of the Church A. D. 431, Nestorius, a Bishop, was condemned and banished to exile for denying the propriety of the phrase "Mother of God" as applied to the Virgin Mary.—Mosheim, III, 359.

The Abbot of St. Cyron, the oracle of the Jansenists, having occasion to examine the works of heretics in order to refute them, was accustomed first to expel the devil out of them by the sign of the cross.—Mosheim, III, 353.

Out of one hundred and thirty-eight professed thieves congregated in London, in 1848, only fourteen had mothers living.—Chicago Register, Dec. 1, 1849.

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CHICAGO, ILL., May 1, 1880.

Waked up. Thought Parted from Reason!

The New York Observer, an evangelical secular "religious" newspaper, which has all along ignored our kindly suggestions and tender interest in its behalf, to enable it to explain with clearness to its misled readers the "mysteries" of spirit phenomena or appearances recorded in the Old and New Testament.

It is Joseph Cook who has waked it up! He has done the work! Our readers will remember how some weeks ago we took occasion, as we always, charitably, do, to enlighten that paper, when, in its ignorance of spirit-phenomena, it exclaimed, "Explain it, so can," regarding the remarkable case of spirit action which that paper narrated as occurring forty years ago through the mediumship of a communicant at the prayer meeting held by Mr. Bedell, now Episcopal Bishop of Ohio.

Well! our work has done some good. It has aided in waking up the Observer. In time that paper may come to reason. Let us hope so. For the present we are sorry to say that this New York Observer, while boasting itself to be "the best secular and religious paper," is awfully given to detraction, and is a full, fair, and complete example of that class, of whom its own Bible remarks, "Having spiritual eyes, they see not, and, having ears, they hear not."

At last, however, the whilom fossil, the Observer, has been so poked and punched by our good services, that it comes out on the 15th inst., with a leading article more than two columns long, written by its oldest editor, S. Irenaeus Prime, entitled, "Joseph Cook and Spiritualism—One More Unfortunate."

We don't propose to do more than notice the effort of our friend Irenaeus. Of course it is the usual conglomerate and baldheaded of weak efforts to destroy facts. After announcing that "more than thirty years ago, Professor George Bush, author of Bible Commentaries, Dictionaries, etc., a learned and distinguished scholar," became converted to Spiritualism, and "though himself a book worm, he was taught by an unlettered boy from Poughkeepsie, so that he could read the character of distant and unknown people by their manuscript," and after stating that, in consequence, Prof. Bush became a Swedenborgian, which Irenaeus calls "making a shipwreck of faith and plunging into error," his article goes on to ask, "And now has Joseph Cook become a Spiritualist?"

force, companionable, erratic, and impulsive, with great mental power, and a fair show of learning." After this antithesis of characters, the article narrates Mr. Cook's conclusions as stated by him, and remarks that it is more marvellous than the phenomena related by Mr. Cook, that his conclusions should have met with applause, as they did from "the educated, cultured, christian adults" composing the audience.

To which we answer our dear Irenaeus, that it looks very much like it. It has come to that.

The cream, however, of the Observer's and Irenaeus's inconsistency is found in its concluding portion. It asserts that "in answer to prayer of faith, S. Irenaeus Prime may say to this spoutain, 'Be thou removed and cast into the sea' and it may be done," and in the same breath declares it to be absurd and monstrous to suppose that audible raps and sounds, table moving, slate writing, materialized hands, bodies floating in the air can come by the will and power of spirits. Facts are stubborn things, Irenaeus, nevertheless! After this the article goes on to "defy the logic of Germany's Joseph Cook, to disturb the conclusion that if human will power (Cook had suggested spirits in connection with the matter, therefore Irenaeus is dodging,) can cause a table to fly through the air, then all matter is subject to change of place at the will of man without intervening agency," and that, if they (spirits) can set his desk flying out of the window they can pitch him out, and if a table, then his safe which holds his mail books (he says) and his house, the City Hall, the Post Office, and the city and the fixed stars.

Poor S. Irenaeus Prime—and this is your language? This your argument? How hard it is to kick against the Almighty's facts! They are the Word of God! Your traditions of your ancients can not dissipate their effect, attempt it as you may. The facts are against you. What the Rev. Joseph Cook accepts, and what the German scientists declare, are the facts of every day's experience. It is hard for you to kick against the pricks. The day is passing away for money-making by the sale of "religion," whether in newspapers or pulpits. Spirits are converting men unto salvation without the aid of either.

Mind in the Lower Animals.

Dr. Lindsay's book, on "Mind in the Lower Animals," is one which from the nature of its argument will arrest the attention of all students of psychic phenomena, as well as of all persons interested in the scientific study of nervous and mental diseases. The doctor finds that nearly all the qualities of human nature, including all those that we count among the higher, have their beginnings in the "lower" animals, and many of these qualities have a higher and more complete development in them than in man. We all concede that the senses of sight, smell, taste and touch are more perfect in many other animals than in men. Dr. Lindsay thinks that the emotional element of worship is more powerful in the dog, and certain other animals toward man, than in man toward any higher object. He holds that many animals are fully sensible of moral merit and demerit, not only in themselves, but in the men with whom they confederate whether in the commission of crime or of good acts. He seems to prove that dogs can be trained to steal from third parties for the benefit of their owners and that when so trained they understand as fully as Oliver Twist that the service they render to their masters is done at the risk of incurring the condemnation of all others who may detect them. All the actions appropriate to particular states of emotion, such as laughing, playing, dancing, weeping, kneeling, praying, coaxing, crying, self-control, inquiry, observation, begin in the lower animals by manifestations as like those of young children as the anatomical organizations of the two resemble each other. Instead of being solely indebted to instinct, Dr. Lindsay argues that many of their most complex actions such as nest building, food hunting, economy, association with their kind and with other animals, are guided by affections, calculations and reason, which only fall below those displayed by enlightened men, as like actions performed by barbarians show less of passion and calculation than when performed by the civilized. Animals educate, aid, help, love, court, marry, protect, govern, and comprehend each other in a way that nearly relegates instinct to the limbo of forgotten attributes. A few centuries ago the same theological doubt existed as to whether heathens had souls, as are now entertained concerning animals. Dr. Lindsay's criterion is to attribute every act in an animal, to the same attribute, whether it be reason, choice, will, passion, judgment worship or criminality, which if performed under like circumstances by a man we would attribute to either of those qualities. Dr. Lindsay clearly shows that mental disease and "loss of reason" is an ordinary incident in the pathology of a class of lives to which we have been wont to attribute neither soul nor reason. He is a little tedious and prolix in his repetitions, but those who persevere in the perusal of his two large volumes will be deeply impressed with his position.

The Plan of Salvation.

The Northwestern Christian Advocate informs us that "the plan of salvation has no substitute for good works." If so, we suggest that it begin its own good works by ceasing forever to use the narrow and God insulting word "plan" in any connection with the broad man-helping word salvation. A "plan" is an experimental scheme concocted by a finite mind, which at first does not know how to accomplish a result, nor which of several ways will accomplish it best, but after painful study hits upon one of several possible schemes, and tries it. It implies limitations to the Divine Mind, which totally deny his omniscience, and also that there may be many modes or schemes for saving men, only one of which is christian; non constat but that the others may be equally efficacious. Thus it lowers the dignity of God and the pre-eminence of christianity. McCellan, Burnside and Pope each had "plans" for taking Richmond. Why? Because neither knew how to take it. But who ever heard of any "plan" from Grant? George the Third laid out "plans" of taxation for the American Colonies. Napoleon had plans of "invading" England. The society for the relief of Ginx's baby had plans for "disposing of the £1502, 17s. 6 1/2 pence that were raised for his benefit in such a manner that the baby only got the half-penny. But the only "plan" Jesus had for saving men from want, "Give to him that asketh and from him that would borrow of thee turn not thou away." His only "plan" for saving them from hypocrisy, was, "Be ye not therefore as the Pharisees, making long prayers to be seen of men." His only plan for saving men from making a trade of religion—to fill their bellies with was, "Let not thy right hand know what thy left hand doeth." His only "plan" for promoting the observance of the Sabbath was to discountenance and abolish it. His only "plan" for producing belief in the minds of men, was to bring visible evidence to every mind he sought to convert, thereby implying that without evidence no man was called upon to believe. And his only "plan" for continuing the work of conversion through all generations was to continue the evidence by the continual representation to each new generation afresh of the same wonderful works which he himself did. By this sign were all men to know that those who pretended to teach in his name really believed what they taught. For he made the promise universal, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi. 17-18.) Now, if Brother Edwards of the Advocate can do none of these things, it amounts to an official certificate from Jesus, the Savior, that he does not believe in the christian religion, and in this we think Jesus is correct; and in the verse immediately preceding that just cited we are informed that "he that believeth not shall be damned." Dr. Edwards therefore seems to be within the "plan of damnation."

Jervis vs. Ingersoll.

A young man of the name of Jervis, who seems to be well read in atheism, was permitted to occupy the pulpit of Dr. Thomas's Centenary M. E. church recently for the purpose of proving Mr. R. G. Ingersoll to be the champion plagiarist of the age. Five or six clergymen were present, a larger number than we remember to have seen in attendance at any recent lecture since that of Rev. Mr. Hayden, the New Haven preacher lately on trial for murder, which was delivered in New York City. The text that, where the carcass is there will the eagles be gathered, seems, as illustrated by these instances to imply that clergymen enjoy most those lectures in which either murder is suspected or slander is apprehended. The lecturer undertook to prove that Colenso, Taylor, Voltaire and other deists or atheists had made the same points which Mr. Ingersoll makes before him and that he states his points in much the same language as they. If Mr. Ingersoll claimed to be the discoverer of the truth of his various statements, the charge would be well-founded. Colenso doubtless has in turn borrowed suggestions from Voltaire, and Voltaire from writers who had preceded him. One has only to compare the Age of Reason with Voltaire's Philosophical Dictionary, to find that nearly all of Paine's salient assaults had previously been made with that bland grace, and subtle yet almost kind sarcasm which distinguishes the great French savant. But Mr. Jervis goes too far when he attributes Ingersoll's sentence, "An honest God is the noblest work of man," to a writer in 1633. Such a writer may have expressed some idea of the extent to which men worship their own mental image as God. This has been done by philosophers in all ages. But Ingersoll's line is plainly a paraphrase of Pope's—

"An honest man's the noblest work of God."

And Pope was not born until 1688, and could not have written this line until the 18th century. The "young man of the name of Jervis," however, is on the right track. He has seen Wendling peddle Ingersollism to orthodox congregations at one hundred dollars a night, and he wants to do the same. This is the only mode in which Ingersoll's materialism can be repaid to christian congregations. Every such lecturer is a Trojan Horse, as they will find who capture him.

The Blood Atonement.

The son of the "Rev. Dr." Kalloch, Mayor of San Francisco, Pastor of a Baptist church in that city and "sand-lot" statesman, has shot and killed De Young, editor of the San Francisco Chronicle, on a point of honor. De Young had previously shot but failed to kill the "Rev. Dr." Kalloch, aforesaid, also on a point of honor. On the altar of the god "Honor," therefore human sacrifice is deemed necessary, to be offered in San Francisco. It will be observed that neither of these acts of human sacrifice to a false god was made by a heathen Chinese. Both are acts of strictly christian sacrifice, and one at least of them was made by one reared in a christian family, in which family prayer occurs from twenty-eight to thirty-five times every week besides private devotions. De Young had sought to sacrifice Kalloch on the altar of his mother's honor, i. e., for the purpose of proving her chastity at a time when De Young was not yet born, a fact of which of course he knew nothing; as De Young had been taught to reason, if his bullet killed Kalloch it would prove Mrs. De Young to have been virtuous. As his bullet failed, we do not know what the inference is. Young Kalloch sacrificed De Young on the altar of the wounded honor of Kalloch senior, who also was charged by De Young with unchastity. As his bullet was effectual, if there is any validity in this mode of proof, "Rev. Dr." Kalloch must be virtuous. The brand of Cain being on the son proves that the seal of Melchisedec is on the sire. De Young might have learned in the sermons of the elder Kalloch that there is an eternity. The son, more efficiently, sends him there, to find out. But it is interesting to know, as the elder Kalloch does, that the blood of Jesus will wash out the blood of De Young, in case any moral obliquity should attach to the act. Thus the "Rev. Dr." Kalloch's chastity will be vindicated. Mr. De Young will have an opportunity of solving the problem of the future life earlier than his widow and orphans, if he leave such, could have hoped or feared, and the younger Kalloch's sin in acting as the high priest of the temple of honor, on the occasion of a blood atonement by human sacrifice, will be made as white as wool. A few will sneer at such acts as being barbarous, but these are they who have not studied carefully and reverently the hidden depths and sacred mysteries of the religion of their period and who, therefore, are prepared to sneer at any thing. "It shall be better, far better," quoth the average clergyman, "for Kalloch in that day than for him who sneers at the efficacy of the blood atonement. For the blood can be washed out in blood, but the blood of Jesus never washes out a sinner." And so the widows keep on wailing for a better faith, that has no "blood atonement" in it and no forgiveness of sin, but a little of that philosophic calmness and kindness that springs from the possession of "brains."

The Alliance and the Bible.

The Alliance under the signature of "D. S.," indulges in some humorous fun at the expense of our Adventist, who reads the Bible in the cars, instead of looking out of the window, and calculates the end of the world from Daniel instead of quietly musing that part of the Bible out of the service. "As a general rule," says Mr. Swing, "when a man of mature years reads the Bible in the cars, you may quote him as very much of an ignoramus, or else as having bad taste."

It is true as Mr. Swing remarks that men have been predicting the end of the world for 1800 years; but is it not also true that the example was conspicuously set for them by Jesus himself, and that during the first century the church thrived mightily on the error that the end of the world was about to come then and in that generation. Did not this prophecy concentrate on John the divine, as he who should live to the second coming of Jesus, and when John died, did not christians resolutely deny that death as an impeachment of the veracity of their Lord, and even hold that the earth above his grave rose and fell every moment with his continued breathing? Whatever fault applies to the modern Adventist who predicts the end of the world in 1881, applies with still greater force to the prophecy of Jesus, that some who were living and within the sound of his voice, should not taste of death until the end of the world should have come. Indeed, the prophecy of Jesus has been for eighteen centuries disproved while the prophecy of Mr. Swing's "Michigan ignoramus," can not be disproved until next year; yet Mr. Swing assumes to teach in the name of the former Adventist, and to ridicule the latter. By professing to accept Jesus as inspired, Prof. Swing is able to ride around the ecclesiastical ring with one leg suply bending to the gait of religion, and the other as firmly planted on the bare back of philosophy. He cracks the whip of moral censorship at all who bet on either of the steeds he is riding, and pockets a generous gate money as the fruits of his exhibition. This branch of the show business stands for what was once known as "preaching the gospel."

Mrs. Imogene C. Fales, of Brooklyn, delivered a lecture before the Spiritual Fraternity of that city on Friday evening last, taking for her subject "European and Asiatic Thoughts." Bro. Nichols informs us that the lecture was a very eloquent and exhaustive effort, and that the manuscript will be forwarded to the JOURNAL. Prof. Parkhurst, Judge Colt and others took part in the meeting.

Natural Selection in Government.

Professor Sumner of Yale College, in the March number of the Princeton Review, assents to the position which has been extensively advocated by several prominent persons and journals in the west, and which was the theme of an article entitled, "Responsible Government," in the International Review for March and April, 1877, viz., that the English mode of selecting an executive (Premier) through a resignable cabinet and dissolvable legislature, is virtually one of "natural selection" and results more certainly in the selection of "the fittest," than our own system of selection by national conventions and election by universal suffrage. Professor Sumner doubts, however, whether the system of "Responsible Government" can be applied in this country. The first and chief steps toward its application are achieved when its superiority is conceded, and men of intelligence throughout the land begin to regret its absence. Scarcely a Social Science Congress (of men) can meet without the discussion of this subject. Mr. Pendleton, of Ohio, has led the way toward introducing one of its incidents, viz., the presence of cabinet members in the national legislature, into congress for discussion. But this would be wholly incomplete and ineffectual unless the remaining incidents of the system were coupled with it, viz., the resignability of the ministry when outvoted and the dissolvability of the legislature when an appeal to the people is desirable. All such papers as Prof. Sumner's are drops toward this bucket of influence needed to promote a full comprehension of this question by the people. When it comes to be fully apprehended, it will be found that the people at large are sensible of the defects and relative inferiority of our system as they need be, and that the way to a better is the most feasible part of the entire question.

"Atheous."

In an article on "God and Nature," published in the Popular Science Monthly, the Right Reverend Lord Bishop of Carlisle, coins a new word, "atheous," to express the attitude of scientific investigators and materialists toward the doctrine of the existence of a Deity. The word atheistic having come to express a distinct denial of such existence, the Bishop desires that the word atheous shall be substituted as expressing the idea that the facts of material science in their nature can reveal no evidence whatever either of the existence or non-existence of a God, whether personal or impersonal. The Bishop ventures on the bold and frank admission that "nothing is gained for the scientific knowledge of nature by adopting the conception that a Deity exists, 'for so far as his (the scientist's) investigations are concerned, there is no God.'" This thought coming from a Bishop is far more radically "atheous" than any thought entertained by Thomas Paine, for the latter thought that the physical phenomena of the universe were and must be accounted for by attributing them to a God. The Bishop, however, falls back on the moral phenomena of the world as proofs of the existence of a personal Deity. The Bishop is not above average minds in his proofs. For instance, he proves that it can not be that a dog or horse can have a will, because the Bishop can calculate how a dog or horse will act if he knows the conditions to which it is subjected. But the Bishop knows from experience that nobody could calculate how he (the Bishop) would act. In this argument, though the dog has not yet spoken, he has beaten the Bishop.

Weeks's Words.

Stop my paper as soon as the pay ends. I can't afford to patronize a paper that pretends to expose quackery and humbuggery, and yet publishes and takes pay for advertisements which are fraudulent on their very face,—such as relate to psychomancy and divination and medical diagnosis by lock of hair, etc. I see also that you want to fulfill the command to "Make to yourselves friends of the Mammon of unrighteousness," by attempting to turn the streams of christianity into your spiritual grist mill.

JOHN P. WEEKS, Grant, Kent county, Mich., April 9, 1880. Evidently this good brother has been sojourning in a crude, materialistic environment and is in a bad way; we fear he needs a little vermifuge, and we call upon some of those whom he so kindly refers to, to diagnose and prescribe for his case free of cost, otherwise they will be guilty of "cruelty to animals." Happily for us we have so turned the streams, not only of christianity, but of general intelligence into our channel that we have plenty of water wherewith to keep the mill going. We long since learned that we can not "grind our grist with the water that has passed," nor profitably spend our time in threshing old straw, consequently we do not spend our forces in denouncing the Bible, vilifying christianity or exploding old myths which nobody has believed in the last quarter of a century. We do not publish the advertisements of a magnetic healer until we know there is a good foundation for his claims, and if some psychometrist has mistaken a lock of Mr. Week's hair for that of a donkey's, we certainly think the blunder, if such it be, excusable, and we shall not throw out the advertisement nor call the healer a fraud.

Mrs. M. J. Wilcoxson, of Boulder, Col., a prominent spiritualist lecturer, writes: "I certainly wish you success and the prosperity you have so faithfully earned, but your work seem weak compared to works. I fear I shall never be able to work for our blessed cause, for I am so troubled at times to get my breath that I go out but little."

Compliment to Mrs. Poole.

Prof. Sanford Niles, who is a gentleman of high culture and the principal of a most excellent school in Rochester, Minnesota, pays Mrs. Hester M. Poole a deserved compliment in a private letter which we take the liberty to publish. He says: "I think Mrs. Poole's department in the JOURNAL excellent reading, and am glad to see that her talent is recognized wherever I hear the paper spoken of. She takes a broad outlook and tells her thoughts in a pure and finished style of composition always delightful. I hope her biographical sketches and poems may be put in book form, where they will surely have a less evanescent life than on the leaves of a newspaper."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Prof. Van Buren Denslow, LL.D., contributes an able article on organization, which will be found in another column. He will further elaborate the subject in succeeding issues, and we earnestly invite the careful and candid attention of our readers thereto.

Dr. J. M. Peebles has returned to Ham- monton, N. J.

The First New York Society has rented Republican Hall for the ensuing year.

TAKE NOTICE!—Letter postage must be paid on manuscript sent for publication in the JOURNAL.

The New York Spiritualist Conference will hold meetings at Harvard Rooms on and after the first Sunday in May.

Says the Catholic World: "In all the voluminous writings of Gen. Washington the holy name of Jesus Christ is never once written."

Dr. Beard has been experimenting with Mrs. Helen T. J. Brigham, to confirm his untenable theories, and we learn got worst- ed in the trial.

Mrs. Louie M. Lowe, of San Francisco, Cal., lately delivered an excellent temperance lecture before the Olympia (W. T.) Blue Ribbon League.

Dr. J. M. Peebles has been engaged to at- tend the camp meeting in Bonair, Iowa, commencing on Wednesday, June 30th, and continuing on into the second week in July.

"THE PRINCIPLES OF NATURE," by Mrs. Maria M. King. These volumes have been delayed in publication, but we are informed by Mr. King that we shall be able to fill all orders within two weeks.

Mrs. Mary Andrews, the materializing medium, is spending a few weeks in New York city, with Mrs. Townsend, on Mad- ison avenue, and giving sances at 207 East 62nd street five evenings per week, Mondays and Fridays omitted.

We would call the attention of our read- ers to the notice of "A Mass Meeting for all Women Who Want to Vote," which may be found on this page of the JOURNAL. Elizabeth Cady Stanton, Susan B. Anthony, Matilda Joslyn Gage, and other prominent women will be present.

The wicked Augusta Journal says that no real generous man would go to a spir- itual sance given by a lady medium, and just as the ghost is walking about (while the medium is tied in the cabinet) exclaim: "There's a rat right by the ghost." It opails the effect to have the ghost yell and gather up its skirts and run.—Bah, Maine, Sentinel.

Mrs. Hollis-Billing is meeting the cordial welcome among her old friends here which she had a right to anticipate. She is having all the callers she can attend to, and visitors at our office express great satisfaction at the tests they receive. Mrs. Simpson and Mrs. Billing being both in the same house, an inquirer is almost sure to get reasonable satisfaction when he visits 24 Ogden Ave- nue.

According to the New York Times of the 18th inst., Mrs. Marcus Badt, whose hus- band keeps a drygoods store in White Plains, near that city, is positive in her assertion that the house she lives in is haunted. For some time almost every night after mid- night she has heard footsteps on the stairs, and her husband searching, revolver in hand, found nothing, though he expected to find burglars. On the night of the 12th, the Times says the noises were unusually loud and protracted. *Quien sabe?*

Dr. J. K. Bailey spent the month of March last visiting with friends in Missouri and Illinois, sickness in his family preventing active work in the lecture field. He spent the first two weeks of April with the Spir- itualists of Colfax, Ind.; giving three lec- tures, assisting in two conference meetings, and several circles, during the time. He spoke at Denver, Indiana, the 17th and 18th inst.—three lectures. He may be addressed immediately at Warsaw, Indiana. He de- sires the friends of Northern Indiana to keep him busy in the good work.

The statement that a Miss Judd, of Buf- falo, was miraculously cured through the prayers of Mrs. Edward Mix, a colored woman, having been questioned, the father of the girl, O. K. Judd, writes to the Presby- terian: "My daughter was perfectly helpless and a great sufferer for two years and two months. The latter part of the time she was so feeble that she could speak but little, and only in a whisper. Mrs. Edward Mix, an intelligent Methodist colored lady, of Wolcottville, Conn., had been the means, under God, of restoring many to health, ac- cording to the promise in the latter half of the fifth chapter of James, and many other passages of similar import. She appointed a day and hour when she and other Chris- tians would assemble and pray for the phys- ical healing of my daughter." The daugh- ter began to get better at once, rising from her bed, and is now in perfect health.

JEWISH OPPOSITION TO CHRISTIANITY'S CONVERTS.—Much excitement exists among some of the Jews of New York city, and even threats and attempt to kill one Moses Adler, a convert from Judaism to Episco- palian christianity, because he insisted on burying his deceased wife, nee Selbiger, in an Episcopalian cemetery and with Episco- palian forms. It was only the interference of the police and the celerity and secrecy of the burial which prevented Herman Seibiger, her brother, and his friends from forc- ibly taking the corpse from the undertaker to bury it in Jewish form and ground.

CITIZEN.—If there are some very desirable traits of character that are wanting in Mrs. Juliet H. Severance, of Wisconsin, she has impudence enough to supply a whole com- munity. She desires her name placed in the list of lecturers as published in the JOURNAL and an editorial note, advising Spiritualists and Liberalists to employ her. When we have entirely lost all sense of decency and desire to inflict this unsavory free-lover upon the liberal public, we will comply with her request. In the mean- time we advise Spiritualists and liberalists to let her severely alone.

Mr. El. Kery, a native of Samaria, edu- cated in England, and a returned missionary physician, claims to have discovered a Syna- gogue record, kept at ancient Sychar, that reaches back hundreds of years before Christ. He learned that the priest in Christ's time was named Shaffeer. On searching the record for some possible note of Jesus's visit, he asserts he found instead the following important testimony to his crucifixion: "In the nineteenth year of my priesthood, and the 4281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

Our readers will join with us in congrat- ulating that stalwart champion of Spiritual- ism, Dr. Spinney, on his early convalescence. It is with great pleasure that we give to the public the following letter from our friend and co-laborer:

DEFOIT, April 22, 1880.
Thanks to you and all other true friends! Through the care of my wife and loved ones, with good medical treatment, I am on the road to health and former physical and mental conditions; appetite good, sleep well, walk each day and am able to sit up from one to two hours. I will be glad to hear from you, and as soon as strength permits, will write more at length. Regards to all.
As ever,
A. B. SPINNEY.

Mrs. Cora L. V. Scott-Hatch-Daniels-Tap- pen-Richmond, has had in contemplation a trip to England with her celebrated band, but by the aid of Mary Queen of Scots, the Virgin Mary, Ptolemy III., of Egypt, and other illustrious people, who are in their present embodiment known by quite com- mon-place names, she will be enabled to remain in this city for a while longer and elucidate the convenience and advantages of her elastic duplex back-acting, conscience- easing, handy-to-have-around, re-incarnation machine. This grand harmonizer has been steadily undergoing improvements to meet the varying demands of the age until it is now confidently believed to be the most perfect instrument for demoralizing the buyer ever yet invented.

In the County Court last week, Judge Loomis listened to eight insane cases. Eliza Shahe imagined she had a telephone at- tached to her ear and that people were asking her improper questions. Frances Bennett, an old maid, was the victim of disappointed love. Otto Bessel, an old tramp, claimed to be the original "Wandering Jew." Michael Hannon set his trouble down to religion. Henry Lihohn, a Swede, is also a victim of the telephone. Maria Mahike has been in the asylum before; jealousy and religion is the alleged cause. Mafy Mallory was ad- judged insane; her husband deserted her some time ago, which is supposed to be the cause. Abertina Swenson, a Swedish girl, imagines some one is trying to kill her.

It is very strange that post mortem exam- inations have often revealed the fact that some pronounced insane, have to all appear- ance a perfectly healthy brain, while many who have been regarded as perfectly sane through a long and eventful career, have been found to have brains badly diseased.

Business Notices.

"NOTICE TO ALL SPIRITUALISTS."—See ad- vertisement thus headed on this page.

Beware of counterfeits in purchasing Hall's Vegetable Sitchian Hair Renewer. The genuine has a private revenue stamp, three inches long, with a likeness of Her Hall upon it over the cork.

Mrs. D. JOHNSON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

SEALED LETTERS answered by R. W. Flint, No. 1307 Broadway, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. \$1.25 per

ADVICE TO CONSUMPTIVES.—No man, however uncleanly, would drink muddy, dirty water. A party which occupies a room for hours, breathing the same air, might be compared to a party of bathers drinking the water in which they bathe. The patient must keep the window of his bedroom open. Night air is fresh air without daylight. In close, crowded rooms, the patient suffering from lung complaints breathes compulsively. By tak- ing these precautions and using Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pills, fully one-half of the cases of lung complaints could be cured in six months. For cough and ir- ritation of the lungs do not always indicate the presence of consumption although it may result in that disease, and if consumption has already become deeply seated in the system, this is the most efficient course of treatment that can be pursued out-side of any institution that provides ap- propriate facilities for the treatment of this disease. Dr. Pierce's celebrated "Invalids' Hotel" is such an in- stitution. Send stamps for descriptive pamphlet containing also a complete treatise upon consump- tion, explaining its causes, nature, and the best methods of treating it, together with valuable hints concerning diet, clothing, exercise, etc. for consumptives. Address World's Dispensary Med- ical Association, Buffalo, N. Y.

"BROWN'S BRONCHIAL TROCHES," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irrita- tion, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

A NEW METHOD IN MEDICINE.—By this new method every sick person can get a package of the dry vegetable compound, Kidney-Wort, and pre- pare for themselves six quarts of medicine. It is a specific cure for Kidney Diseases, Liver Com- plaints, Constipation and Piles, and a grand tonic for Females.

GOOD EVIDENCE.—When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Prof. Green, Dr. Bar- thine, Col. John K. McChesney, E. W. Neff, and a host of others equally trustworthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the dis- ease for which it is recommended, it is time to dismiss doubts on the subject.

A SPLENDID DAIRY is one that yields its owner a good profit through the whole season. But he must supply the cows with what they need in order for them to be able to keep up their product. When their butter gets light in color he must make it "all right" by using Wells, Richardson & Co's Perfected Butter Color. It gives the golden color of June, and adds five cents per pound to its value of the butter.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, for one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ill.
E. V. WILSON.

Dr. D. P. Kayser, the oldest Medical Scer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Salle and Washington Sts., Chicago. Examina- tions made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de- mands. See advertisement in another column.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.
CURES EVERY CASE OF PILES. 27-15

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands ac- knowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thou- sands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.
Circular containing testimonials and system of practice, sent free on application.
Address, MRS. C. M. MORRISON, M. D., 29-30 1/2 P. Box 2519, Boston.

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A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Forest Hall, 125 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 A. M., 2:30 and 5 P. M.

Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If it is impossible, she is urged to send a letter or post with name and address expressed in her briefest and strongest manner, addressed to:

ELIZABETH GARY SWANSON, President, N. W. S. A., Care 478 West Lake St., Chicago, Ill. Letters or postal cards sent to reach Chicago on June 2nd, can be addressed Forest Hall.
Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Forest Hall in season.
The best speakers in the United States will be present. Our program will proceed from this meeting to the Republican National Convention, to present our demand for their in- sertion of the following plank:
Resolved: That the right of suffrage inhere in the citizen of the United States and we pledge ourselves to secure pro- tection in the exercise of this right to all citizens, irrespective of race, color, or creed.
Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self government.
RUSSAL S. ANTHONY, Vice-Pres. at Large, N. W. S. A., 1111 N. Dearborn St., Chicago, Ill.
Chairman Executive Com. N. W. S. A.
All papers friendly to woman's demands are requested to give circulation.
Women are everywhere urged to give it wide circulation.

Spiritual Meeting in Michigan.

The Spiritualists and Liberalists of Van Buren and ad- joining counties, will hold their next Convention in Miller's Opera House, at Bangor, Mich., commencing on Saturday, May 1st, 1880, at two o'clock P. M., and continuing over Sun- day, May 2nd, at two o'clock P. M., and continuing over Sun- day, May 3rd, at two o'clock P. M., and continuing over Sun- day, May 4th, at two o'clock P. M., and continuing over Sun- day, May 5th, at two o'clock P. M., and continuing over Sun- day, May 6th, at two o'clock P. M., and continuing over Sun- day, May 7th, at two o'clock P. M., and continuing over Sun- day, May 8th, at two o'clock P. M., and continuing over Sun- day, May 9th, at two o'clock P. M., and continuing over Sun- day, May 10th, at two o'clock P. M., and continuing over Sun- day, May 11th, at two o'clock P. M., and continuing over Sun- day, May 12th, at two o'clock P. M., and continuing over Sun- day, May 13th, at two o'clock P. 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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Vine.

BY MRS. F. O. HYZER.

"Except ye abide in the vine..." From the infinite kingdom of love, Across the sweet isles of the blest, Where the pure and unselfish in heart Abide in the shadowless soul,

I list to the chime of the bells That call the believer to prayer, As its story of sorrows it tells, To the tremulous chords of the air,

The vine that forever shall live— That shelters the weary and worn— That comfort and succor doth give To the desolate-hearted and shorn;

I see the proud teacher upraise His hands to the Father above, In prayerful and reverent praise For His changeless and measureless love;

I hear him imploring God's grace On the lame, and the halt, and the blind, While I see in his temple no place For this sorrowing class of mankind.

And I turn to the triumphing throng Who glory in freedom (O) of thought, And claim both in logic and song, That hourly by angels they're taught,

The nectar immortal that bears The soul to that sacred breeze, Where hallelujahs and rapturous cries, And strivings that torture and pain,

And I pray that the kingdom may come That beareth the harvest of love; That its work in our earth lives be done As it is in the heavens above;

Clairvoyant and Clairaudient. I write this, I leaf in the book of my own experience, thinking that, perhaps, it may meet the eyes of some who, through the influence of early training, may be afraid to trust their own convictions.

My own experiences occurred before and after I was a believer in spiritual phenomena. When very young I was well-versed at times of being some one else. Now, this may sound very strange, but it is the only way to express it.

Several private mediums are doing a good work there, in one family, lately unbroken, marked physical manifestations take place. Furniture is misplaced or overturned in the night time; and at the scenes, of only family and intimate friends, messages are rapped out on a little call-bell, or written independently with paper and pencil, and hands are materialized.

At Willimantic, my present home, there is a good working interest. Owing to the age of the society, their persistent working together, the influence and position of its members, their owning a fine hall, there is such a change in public opinion here that I cannot see but that a Spiritualist is respected equally with any other religionist.

In addition to lectures a fine Lyceum gathers every Sunday and an outgrowth of it is a logical class free to all who chose to join. It meets one evening a week. This class is forming for the Lyceum a collection of minerals and fossils.

Mr. H. N. Bill, conductor of the Lyceum, a fine scientist, is teacher. Already a large case is partially filled with specimens labeled and arranged for instruction. Donations have already been made by friends from a distance, and specimens are described and explained to the Lyceum on Sundays.

Now I desire an explanation of this phenomenon. As it is natural, what is the cause? I am much perplexed and ask for light. I have also been able to tell what were the contents of letters in the pockets of entire strangers.

In 1870, during a severe illness that afflicted me, my sister died in Ottawa, and as our attachment was rather deeper than that which generally exists between sisters, my friends feared the consequences of withholding the fact from me. Her death occurred in January, and I did not become conversant until April. One morning about four o'clock, the lights being turned low and my husband asleep on a couch in the same room in which I was lying, suddenly I heard voices, and among them I recognized that of my sister, and I said to her in surprise, "What, Lou, you there?"

"Did it require much of an effort to come to me?" "Yes, I come often, but you would not notice me." "When did you pass to spirit-life?" "In January." "Do you ever get tired now?" "We don't know the meaning of the word."

A Flery Breath. A. W. Underwood, the colored man whose breath sets combustible on fire, was interviewed by a Courier reporter on Tuesday evening. He says he is twenty-four years old. When about twelve years old he held his handkerchief to his mouth and blew upon it and it took fire. He says he is unable to account for it; says that physicians have examined him and they are as much in the dark as himself.

J. F. Henderson writes: I am well pleased with the JOURNAL; think it is the best moral and religious paper now before the people. I believe the spiritual philosophy to be the only means that will convince the doubting heart and elevate his mind from the tomb of darkness and doubt, and give him evidence of a future life.

Henry Bastard writes: Nashville, Tenn., wants a good medium; one that is whole-souled, etc. There are Spiritualists enough here, but they need some one to form around. I am certain there is usefulness and profit for the one who is honest and sincere with us of this place.

Lecture Notes.

BY H. H. BROWN.

Since last report I have spoken four Sundays at Springfield, Mass. The society have rented for Sundays one of the finest halls in the city, and have had meetings since October to the present time. There is a lack of cohesion in all our societies that have no place of their own and no strong individuality as a nucleus around which to cluster.

Had they in the past formed a permanent organization and built a hall, as was once projected, they would have been an organized power; as it is, they have no power as Spiritualists, but have compelled progress in all the churches in town, since the Rev. Mr. Mayo, of the Unitarian, and Rev. Washington Gladden, of the Congregational denominations, are drawing to them those who though intellectually beyond much preached by them, yet find in both these men strong liberal tendencies, a liberal culture and deep thought, and more than all this, they have their esthetic, religious, and social wants supplied.

Spiritualists everywhere are suffering from this lack of unity in the past, and will they not be wise to-day and pave the way for position and power to-morrow? Those who have maintained meetings there this season, deserve the thanks of all who love our cause for the manner in which the meetings have been conducted. Returning prosperity to the country may, I hope, enable them to do what they see as clearly as I do, that they must do to compete with the liberal churches, own their hall, make it beautiful and social, and put the best talent on their platform.

From Springfield I went to Greenfield, near Lake Pleasant, and found in this old, staid, quiet orthodox town a small but good working society, with Dr. Joseph Beals as its inspiration. In the mountains of Western Massachusetts I passed nearly a week, and found live workers at New Boston and Montville. Mediums are indeed developed, as a Reverend lately said in the Independent, in mountains, wherever the "colporteur" has come, for we found them here.

At Troy, meetings were kept up Sunday evenings in Rand's Opera House, Cephas Lynn speaking with good success in November. I was there in December and Mrs. Watson in January. The reports from the January meetings tell me that Mrs. W. met with a warm reception and gave good satisfaction. The features of the spiritual work that pleased me best here, is the public sance held in Masonic Hall every Sunday afternoon. It is the best conducted sance for its size I ever attended. Order is maintained, and respect demanded and obtained. It is free to all who comply with the regulations and join in the circle; no one is allowed as merely a spectator.

Good music is furnished, and the manifestations of clairvoyance and clairaudience. Such sances in every town will not only add to the respect of the cause but spread its area. Hartford, Conn., has a society that rent their hall every Thursday. It has public mediums, among them Mrs. Pasco and Mrs. Reed, both of whom give excellent tests at the public circle. I know the latter by experience to be a good physician also. Efforts are being made to obtain a larger hall and the president of the society tells me that he hopes to see the several thousand Spiritualists in Hartford unite and build a fine hall. I hope they may do it. But the Unitarians have a liberal man and one so permeated with our philosophy that I can not blame the friends of the cause who prefer a fine church, with a good audience and such a man as Mr. Kimball to a small hall with Mrs. Middlebrook or myself.

East Hartford Society is taking steps to raise a building fund and have quite a sum already. A fair is now being arranged for sometime in June, the proceeds to go into the fund. Can not friends elsewhere assist them by donations. Address Mr. G. Putnam. At Ponquock, after a struggle of twelve years, the society built its hall and dedicated it last October. The upper story is a hall and the lower has a kitchen—well furnished—a dining and two ante-rooms. Socials are held semi-monthly in the afternoon and in the evening a social dance. People of all shades of belief attend and several thousand dollars of debt have been lifted from the hall this way already.

Mrs. F. Thrall has an extensive practice as a physician and by a long residence has gained a reputation and a fine second to none of the regulars. Meriden has a good society though it is young. Several private mediums are doing a good work there, in one family, lately unbroken, marked physical manifestations take place. Furniture is misplaced or overturned in the night time; and at the scenes, of only family and intimate friends, messages are rapped out on a little call-bell, or written independently with paper and pencil, and hands are materialized.

At Willimantic, my present home, there is a good working interest. Owing to the age of the society, their persistent working together, the influence and position of its members, their owning a fine hall, there is such a change in public opinion here that I cannot see but that a Spiritualist is respected equally with any other religionist.

In addition to lectures a fine Lyceum gathers every Sunday and an outgrowth of it is a logical class free to all who chose to join. It meets one evening a week. This class is forming for the Lyceum a collection of minerals and fossils.

Mr. H. N. Bill, conductor of the Lyceum, a fine scientist, is teacher. Already a large case is partially filled with specimens labeled and arranged for instruction. Donations have already been made by friends from a distance, and specimens are described and explained to the Lyceum on Sundays.

Now I desire an explanation of this phenomenon. As it is natural, what is the cause? I am much perplexed and ask for light. I have also been able to tell what were the contents of letters in the pockets of entire strangers.

In 1870, during a severe illness that afflicted me, my sister died in Ottawa, and as our attachment was rather deeper than that which generally exists between sisters, my friends feared the consequences of withholding the fact from me. Her death occurred in January, and I did not become conversant until April. One morning about four o'clock, the lights being turned low and my husband asleep on a couch in the same room in which I was lying, suddenly I heard voices, and among them I recognized that of my sister, and I said to her in surprise, "What, Lou, you there?"

"Did it require much of an effort to come to me?" "Yes, I come often, but you would not notice me." "When did you pass to spirit-life?" "In January." "Do you ever get tired now?" "We don't know the meaning of the word."

A Flery Breath. A. W. Underwood, the colored man whose breath sets combustible on fire, was interviewed by a Courier reporter on Tuesday evening. He says he is twenty-four years old. When about twelve years old he held his handkerchief to his mouth and blew upon it and it took fire. He says he is unable to account for it; says that physicians have examined him and they are as much in the dark as himself.

J. F. Henderson writes: I am well pleased with the JOURNAL; think it is the best moral and religious paper now before the people. I believe the spiritual philosophy to be the only means that will convince the doubting heart and elevate his mind from the tomb of darkness and doubt, and give him evidence of a future life.

Henry Bastard writes: Nashville, Tenn., wants a good medium; one that is whole-souled, etc. There are Spiritualists enough here, but they need some one to form around. I am certain there is usefulness and profit for the one who is honest and sincere with us of this place.

E. V. Wilson at Osceola, Iowa.

This veteran laborer delivered a course of lectures here, three in number—two on "Influences" and one on "Moralism." He also gave a spiritual sance. The lectures alluded to the influences brought to bear at the Moody and other revivals. By the orthodox devotees that influence is "from God," but influences subject to similar conditions as to arrangement, temperature, etc., at spiritual meetings are, by these same religionists deemed "point which Mr. Wilson's lectures gave a review of the commonly received orthodox opinions, some of which are well nigh exploded and some retained—of a flat earth instead of spherical; of a central earth and revolving sun; of a literal hell; vicarious atonement and trinity of gods; salvation by faith, etc. All such points were described on by Mr. Wilson with ability equal to the best lecturers of the day; but metaphysical or theological arguments were not the objects of main interest in these lectures, nor are they in these comments. Knowledge is better than faith; facts are better than opinions. Practices are better than theory. To do justice to these able lectures we would have to recapitulate a great part of them. We do not propose to do this, but only to notice especially a few points which Mr. Wilson's lectures go far to settle, "If a man die, shall he live again?" The Scripture that proclaims this question, does not settle it. The pious "divine" (?) that descants on immortality, doubts his own assertions. From Socrates and Plato to now, the same question has been reiterated, and is unanswered.

I venture to say that if a popular preacher was to bring forward the same evidence before his congregation, that Mr. Wilson does before his audience, bearing on the question of an after existence for man, the point would be conceded that man does live again and that, under God, the preacher had proved it; but in the hands of Mr. Wilson on the same evidence are by orthodox deemed "from the devil," and proving nothing.

What, now, if a lecturer can read up the "moral incidents (and accidents) of a man's life with unerring certainty? Can describe the figure, height, complexion, dress, and doings of those who are dead, as well as of the absent living (not as some orthodox lawyer suggested, in "general broad terms that might include many individual cases") with exact, specific, determinate accuracy that can apply to the very one in question out of a host of people, to all left behind, beside, the circumstances would be inexplicable.

The telegraph is wonderful, the telephone comprehensible, the phonograph demonstrable, but this faculty of Spiritualism is inexplicable, except on the theory laid down by the lecturer, that the spirits of the dead do revisit this earth, therefore man does live again. If this theory be objected to by materialists, or by another or other dissentients, then let them produce a better theory. The facts upon which this theory is founded, are indisputable. The facts and the theory must go before the world side by side, and must be admitted until a better theory be found. The poet as usual is ahead of the philosopher, and his allusion to the immortality of man's soul, seems to have more meaning as a time progresses.

The stars shall fade away, The sun himself grow dim, With thou shalt flourish in immortal youth, Unhurt amid the war of elements, The wreck of matter, and the crush of worlds."

"Eternity! Thou pleasing, dreadful thought! Three what variety of untried being, Three! what new scenes and changes must we pass."

No monotony of one song, harped on a one-stringed instrument, albeit that harp be golden, nor the horrid monotony of a "worm that dieth not and the fire unquenchable," does the Spiritualist hold out as the future lot of man. A barbarous, unintellectual, cruel creed is running behind, and will be superseded by a more refined, intelligent, progressive religion. The numerous gods are knocked from their pedestals, and a religion of humanity is being elevated high above the debris. Socrates, Jesus, Mahomet, Paine, all of them great religious reformers, were either persecuted or murdered for the same opinion. Down through the centuries of time reverberates the sublime idea, "One God and immortality for man."

Mr. E. V. Wilson, who has his mark behind in Osceola, that will not be obliterated in a day—"Footprints on the sands of time"—and should he ever revisit this place, he would be apt to meet a more cordial reception. He is one of the few who improves on acquaintance. F. J. ENSARY.

The Second Society of Spiritualists of New York City. This society finding Republican Hall too small to accommodate comfortably the large number of all sects, have leased the grand auditorium of the beautiful Masonic Temple, located at 23d street and 6th Avenue, and will commence its regular meetings there on Sunday, May 2d. The speakers engaged are Dr. J. M. Peebles and Mrs. M. S. Townsend Wood. Mrs. Nettie Fox and Mrs. Sarah A. Byrnes are expected to speak to us in town. The veteran E. V. Wilson, who has his mark behind in the New York Temple, with his marvelous tests, can now choose his month. Spiritualism is marching onward in our city; to-day she supports five societies against one last year at this date. ALFRED WELDON.

First Spiritual Association of Toronto, Canada. The First Spiritual Association of Toronto held their regular quarterly meeting on the 5th of April, when several new members were enrolled and important business transacted conducive to the welfare of the association. The following officers were elected to hold office for the ensuing quarter: President, J. L. L. Chancey; Vice-President, Mrs. D. W. Hull; Secretary, A. Campbell; Treasurer, S. F. Norris; Executive Committee, Mrs. G. Ross, M. G. Ross, Miss Moore, Mr. A. Crawford, Mr. Clarke; Trustees, Mr. C. Newman, Mr. A. Crawford, Mr. G. Ross; Medium Committee, Mr. J. L. L. Chancey, Mr. G. Ross, Mr. A. Crawford. F. A. CAMPBELL, Sec'y F. S. A. of T.

John Meachem writes: I have been a subscriber to the JOURNAL from its commencement, and approve of its course in ferretting out and exposing fraud wherever it is found among those claiming to be Spiritualists. If you take away the trappings, there is nothing left for me. Spiritualism rests upon its own merits, and I am sure to be able to handle the "frauds and impostors" and holding them up to public favor, as genuine mediums and Spiritualists, words fall me to convey my detestation of such.

I have sympathy with the movement which is being made to harmonize two elements as dissimilar as Materialism and Spiritualism. Materialism is negative, is stationary, and is opposed to progress. It holds out no hope, and I am surprised that Spiritualists of all others should try to organize such elements. Organized societies for the purpose of affording Spiritualists opportunities of meeting together for mutual instruction and moral and spiritual improvement, have my hearty approval, but whenever attempts are made to organize the Spirit-world, I am sure to be confounded. It has been tried more than once in this State; but has signally failed. I believe the Spirit-world will take care of its own, and asks for no affiliation with Materialism or Liberalism. Its work is with and for humanity. It asks no Peter the Hermit to preach its crusade, for it goes all lands, and will, I trust, instruct the universal race in the principles of the harmonial philosophy and a common brotherhood.

M. T. Myers, of Lamolli, Iowa, writes: Thanks for the unexpected publication of the request we made of you, to extend our invitation to speak at the Spiritualists' meeting in Lamolli. In my hurry I suppose I did not write very distinctly, since an error appeared which would likely prevent any one from finding us; I will rewrite that you may correctly understand the names of our R. R. stations.

"We will meet them at our nearest railroad station east, (Lamolli) two and a half miles distant, west, (Lamolli) four miles distant, and at the station west, (State Center) four miles distant."

The Michigan State Association.

The report of the annual meeting of the Michigan State Association of Spiritualists and Liberalists, reached us some three weeks after the meeting, having been delayed by the illness of Miss Lane, the Secretary; owing to its late arrival and extreme voluminousness and the farther fact that we have already published a condensed report, we are obliged to omit its publication. We publish, below, however, some important resolutions adopted by the Executive Board on the last day of the meeting:

Resolved, That a quarterly meeting be held at Charlotet some time during the first half of June. Resolved, That the camp meeting and semi-annual meeting be held together at Battle Creek on the proposed camp ground, commencing August 15th and closing August 23d.

Resolved, That Mr. A. A. Whitney act as chairman of the committee for perfecting arrangements for carrying out the purposes of the camp meeting, be to select such persons to assist him as he thinks proper, subject to the approval of the Executive Board.

Resolved, That J. H. White make such arrangements with speakers from abroad for said meeting as he may think proper, subject to the approval of the board.

Resolved, That Mrs. M. E. French have charge of the Lyceum interest, subject to the approval of the board.

Resolved, That Augustus Day have charge of the book interest, subject to the approval of the board.

Resolved, That all papers be represented by the owners or agents for the same, among the people, but not from the rostrum.

Resolved, That Mrs. R. A. Sander be elected Treasurer of this Association. Resolved, That the Finance Committee consist of three persons: Chairman, Mrs. R. A. Sander, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit.

Resolved, That a new form for missionary cards be executed, and that the title of "Rev." be affixed to all male and female applicants for said cards.

Resolved, That J. H. White be authorized to correspond with the several railroads and secure, if possible, a pass for our president over the several roads when on business for the association.

Resolved, That the president shall endorse all permits for half-fare rates.

Resolved, That the details of reappointing committees, procuring of speakers and mediums, and other details of arrangements for all meetings, be referred to the president, secretary, and B. F. Stannum, all of Detroit; and that Frank J. Quick, of Chicago, be appointed assistant secretary of the association, and that this committee have power to appoint or revoke and secure such assistance as they may require, subject to the approval of the board.

Resolved, That the expenses of the officers of this association when attending the meetings, shall be paid out of the proceeds of said meeting.

God Speed It. Rev. Joseph Cook closed his fifth lecture on Spiritualism, in these words: "If modern science can lift for us the curtain behind which we may see in clear light the explanation of witchcraft, sorcery, soothsaying, magic, and pagan oracles,—if under the microscope and the scalpel we are to have uncovered the forces which account for the power many false religions have had—for one, I say God speed the lifting of the veil and our progress into this undiscovered country. The advanced pioneers of thought are undoubtedly moving into strange territory; but we must not fear exploration."

Bravo! Mr. Cook. You have the thanks of honest men everywhere for daring to tell the clergy and their unintelligent followers that all occult science must be investigated. We know as tens of thousands of others do, that Spiritualism is the key which explains and unlocks all the mysteries of all occultism. Spiritualism is the one science which magic, sorcery, witchcraft, Hindoo jugglery, etc., are but so many branches.

The Devil and his angels, if there are any such beings, must be brought under the microscope, explored by the telescope, put into the crucible, subjected to chemical tests. The great Burgaboo of the ages cannot escape any longer. Science is after the truth, and must submit just as God has always submitted, and delighted to submit, to the microscope, the crucible, the retort, and the other appliances for finding him out. He invites it, encourages it, blesses it, draws us on and on forever in the delightful search. Only the wretched priests, who profess his name and belie his character, have in all ages resisted investigation and put in the rack for discovering truth and proclaiming it.

Why, even here in far away Worthington, the ignorant and misled bigots, consulted together a few years ago as to whether or not they should throw our type into the street, because we were investigating Spiritualism.—Worthington (Miss.) Advance.

Mrs. Love in Olympia. A social party was given Wednesday evening, by Mr. and Mrs. G. A. Barnes, in compliment to Mrs. Louis M. Lowe, the celebrated medium, who has been, for several weeks past, their guest. The parlors were thronged with many of our leading people, among whom were Gov. Ferry and wife, Secretary Owings and wife, Collector Hayden and wife, Judge Hoyt and wife, Capt. Lawson and wife, Gen. McKenny and wife, Mrs. King, Mrs. McKim, Mayor E. N. Oulmette and wife, Capt. Wyckoff, Lieut. Mayo, and Misses Gallihar and Warbaas. The evening passed very pleasantly under the charm which cheerfulness and vivacity always lend to social pleasure, while sweet music caused time to tread downy feet, and prolonged the festivities to the wee-wee hours of morning. It was probably owing to the fact that the company were under such delightful spiritual influence, or that the occasion happened to be the anniversary of the dawn of revealed Spiritualism, that suggested the idea of the ball-test. Be it as it may, Mrs. Lowe with quiet dignity, cheerfully responded and gave several excellent manifestations of her wonderful gifts as a medium. The guests separated with many expressions of the pleasurable emotions which the occasion had awakened.—Washington (Olympia) Standard.

C. C. Dockery writes: In forwarding subscription permit me to say, for my husband and self, if words can cheer and encourage you in your labor, that we read the JOURNAL with gratification, and often feel as though, if we were Methodists, that we might express our appreciation of the good things therein, by shouting and clapping hands. We do so thoroughly and emphatically endorse your position with regard to fraud, that we wonder that any one can misunderstand language so plainly stated, as not to see that it is not your desire to destroy the good and true, but to save it, and, indeed, in almost every thing coming from your pen, we find ideas expressed much better than we are capable of expressing them, yet exactly agreeing with our own conclusions, as for instance, in trying to unite in one organization the two opposing conflicting elements, Spiritualism and Materialism—it does not seem possible to do this, yet the believers in materialism being thus brought into a position to listen to the facts and philosophy of Spiritualism, may in time become convinced of its glorious truth. This may be the object of the invisible friends, in thus trying to bring together the seemingly diametrically opposed elements. We thank you daily for your success in uprooting the materialism that for your beautiful faith may live in its stead.

D. S. Ross writes: I received you will find five dollars for which please give me credit on R. R. tickets. I have been in your office for two years. I appreciate your labor in the good cause, and that stock has advanced in you, and I hope this much may be like a drop in the great ocean.

J. W. Olinger writes: I will say that the JOURNAL meets my hearty approval; it finds my camp regularly. The subject of immortality as discussed by the JOURNAL, contributes to the welfare and greatness of the world. I think Orlando C. Brown takes away the palm.

Excellent Tests.

My wife and I called on Mrs. Simpson, the medium. My son's name was first written on the slate under the stand; then my father's name, both correct. She spoke my daughter's name and then a fresh hyacinth was brought, with four blossoms on it to represent our four children in spirit-life; then a pink in full bloom, with two buds on the stem to represent our daughter with her two children in spirit-life.

There was a palm leaf lying on the piano ten feet from where we sat at the stand. I put my hand under the stand, resting it on top of the tumbler of water. Mrs. Simpson held the slate. One leaf of the palm fell broke off and put it into my hand as it rested on the tumbler under the stand. The pink was put into my wife's hand while in the same position. Mrs. S. is a fine and reliable medium. CLARK ELLSWORTH.

Hudson, Mich.

Notes and Extracts.

In one sense, we are all pioneers and explorers. The all essential point to be reached in human life is honesty.

Theology, from these logos, means logic about God, or a logical conception of God and his doings.

Men would not fear death was it not for the veil of mystery which hides the light of the future from the present.

Not only is a medium a mesmeric sensitive, but the strongest manifestations often occur when the cab pass quietly into a state of sleep or trance.

Nothing is more needed at the present time than the encouragement of mesmerists and the study of mesmeric phenomena by Spiritualists.

All liberal persons admit that goodness in all departments of life, constitutes man a religious being, whether with Church organization or not.

A sensitive under the influence of Mesmerism is sometimes completely controlled by the will of the mesmerist, so is not responsible, for the time being, for his actions.

We read that Moses was inspired by God to write the laws on tablets of stone. Why not believe that man can be influenced in the same manner at the present time?

By ourselves the evil is done, by ourselves one suffers; by oneself evil is undone, by oneself one is purified. Purity and impurity belong to oneself, No one can purify another.—Buddha.

Society has so far progressed and developed, that what was their highest attainable condition in days gone by, is looked upon to-day as being upon a level with the lowest grade of society, and so it must ever be.

The man who follows the path of life conscientiously, deals justly, and acts honorably—such an one may be considered good, but when he stands before the angels, he is sure to hear the welcome words, "brother, come up higher."

If you desire a spiritualized system of religious teaching, those who teach must be pure in thought and deed; and if you want a solid foundation upon which you can build a spiritual temple, every stone used should be as near-perfection as human skill can make them.

Mesmeric lecturers should be engaged and encouraged by Spiritualists everywhere; the psychological phenomena they can present in public are exceedingly interesting, and throw light upon some of the difficulties which beset investigators at spirit circles.

Looking around us for something more real, we naturally lay hold of the spiritual, and find that in the spiritual department of man, there is a sure foundation upon which we can build for time and eternity. And it is this kind of a religion we offer "without money and without price."

After children are born upon earth they require education, and the truest education that can ever be granted to any child is that process of cultivation which enables the individual to grow naturally and draw from within the recesses of his own soul the latent knowledge which is there enshrined.

The skeptic, as a rule, believes that, as he had no choice in the matter of birth, but coming forth according to nature's laws, and finding that provision had been made for his reception, he naturally concludes that beyond this life, preparation has or will be made for him—that is, he will not be born into another state of existence without a world upon which to live.

To do good because you love your fellow men, is so far an element of true religion; it is the foundation laid by the master builder in the soul of man, upon which no human eye can see, but which design. Hence it cannot be limited or counterfeited. Wherever it is, it will manifest its presence. You can no more conceal it than you can conceal the rays of sunlight at midday.

Attentive readers of the works of the poet Longfellow can not have failed to observe the extensive prevalence of spiritualistic ideas, an instance of which occurs when one of his characters is represented as crossing a ferry under so vivid an impression of spirit-presence that he is made thus to address the ferryman:

"Take, O boatman, thrice thy fee, Take I give it willingly, Be-invisible to the Spirit-land have crossed with me."

The historian Hume says that King Richard I. having taken in battle a fighting priest, the Pope demanded his liberty, claiming him as his son; whereupon the king sent him the prelate's coat of mail all covered with the blood of the fight, with this message, taken from the history of Joseph in the Old Testament: "This have we found; know now whether this be your son's coat or not?"

Home does not mean a mere place to eat and sleep in, and a place where you are protected from the inclemencies of the weather. Home does not mean four square walls. Home does not mean a boarding-house. Home does not mean a boarding-school, but home means a place where you are surrounded by those whom you love, and those who love you. Home means a place where there are attractions which are born of sympathy and affection. Home means not a house where brothers and sisters are all huddled together, and obliged to occupy the smallest amount of space, and where you are continually visited by your country cousins and your uncles and your aunts (laughter) for whom you often do not care one straw. But home only exists where you find congenial society, where you are surrounded by those whose interests are inseparably one with your own. Home is a state to which you are everlastingly bound by the ties of affection, which death cannot sever. Home is the condition in which you can carry out of the material, into the spiritual world. Home is an institution, not founded for time, but for eternity; and before we understand the true meaning of the word "home," we shall have to understand more of the nature of the human soul, and be acquainted with our spiritual kindred who forever will be those who are most closely in rapport with us.—W. J. Galt.

Herr Gr. C. Wittig, who writes on this subject in Psychische Studien, intimates that Jager's ball, perhaps with this ball, reduce a certain ballism, ecstasy, and the mesmeric phenomena, to the action of these soul-emissions or solumenoid vapors. On the other hand, it is quite possible that some of the phenomena upon which Jager relies may be accounted for on spiritual principles.

We are told that the learned professor placed a number of hares in a large wire cage, which was allowed to grow around and about the terrified animals for two hours. The hares being then killed, his vitatory nerves and the lining membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of timidity.—H. H. Galt.

A cat under whose skin a few drops had been injected was not willing to attack a mouse. A maffin, similarly treated, slunk away from a cat. Other emotions and passions appear to have been experimentally communicated to men and to animals by analogous means: But mesmerists declare, on the faith of experiment, that a glass of water if magnetized with the firm intention on the part of the operator that it shall produce certain effects, is found no less efficacious. Spiritualism and Jagerism are antagonistic—a fact which may help both to a fair hearing.—Spiritual Notes.

